

# Millennial STAR

OFFICIAL ORGAN OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN



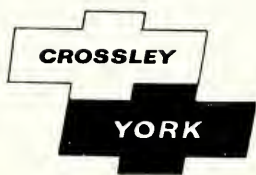
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WHERE ONLY THE BEST IS GOOD ENOUGH

# The Church in Great Britain

THE Church of Jesus Christ of Latter-day Saints was established in Great Britain in the July of 1837. On the 30th day of that month nine persons were baptised in the River Ribble just outside Preston in Lancashire. They were the first fruits of the restored gospel in this land.

Since that day, more than 150,000 people have joined the Church in Great Britain. In the early days of the Church, one in every three persons baptised in this country emigrated to the Salt Lake valley. This was the purpose of the missionary programme. It was upon this foundation—a foundation of British converts, who sailed to America and walked across that vast continent to the centre of Zion — that the Church grew and prospered in those troublesome times.

At one time, when the number of baptisms in a year dropped from 5, 6, 7 or 8,000 to a mere hundred or two, it was thought that the "harvest of converts" in Great Britain was over, but just as in any rich soil one harvest automatically follows another, so it was with the British Mission. A "new era" was ushered in with the building of the London Temple, and a new surge of missionary endeavour followed. When in the early 1950s baptisms had been counted in hundreds, now the numbers increased to thousands. When in 1958 Great Britain was just one mission, now it is seven missions and six stakes.

The Church in Great Britain is growing again. The attraction of the Salt Lake valley is still there—and there are still many emigrations during a year, but the Church instructions now are that the converted should stay put and build up their own communities. And more and more members are doing just that . . . building their own wards and branches, strengthening their own priesthood quorums and groups. Many of the young leaders in our branches are second generation Mormons, born into the Church in this country.

# The Church

in

## Great Britain

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into the Church in this country.

Produced by the

Millennial

# STAR

at 70 Queen's Road, Reading, Berkshire

# The strength of the Church in Great Britain

<i>Branches/Wards</i>	267
<i>Dependant Branches</i>	42
<i>Total Membership</i>	62,380
<i>Melchizedek - High Priests</i>	306
<i>Seventies</i>	10
<i>Elders</i>	2239
<i>Aaronic Youth</i>	5033
<i>New stake houses</i>	8
<i>New chapels</i>	52
<i>Full-time Missionaries</i>	1397
<i>Local Missionaries</i>	540
<i>1965 Baptisms</i>	3939

**GLASGOW STAKE**

<i>Branches</i>	9
<i>Dependant Branches</i>	0
<i>Total Membership</i>	3059
<i>Melchizedek - High Priests</i>	53
<i>Seventies</i>	0
<i>Elders</i>	54
<i>Aaronic Youth</i>	220
<i>New stake houses</i>	0
<i>New chapels</i>	0
<i>Full-time Missionaries</i>	3
<i>Local Missionaries</i>	0
<i>1965 Baptisms</i>	148

**SCOTTISH MISSION**

<i>Branches</i>	41
<i>Dependant Branches</i>	0
<i>Total Membership</i>	12983
<i>Melchizedek - High Priests</i>	7
<i>Seventies</i>	0
<i>Elders</i>	236
<i>Aaronic Youth</i>	853
<i>New stake houses</i>	2
<i>New chapels</i>	10
<i>Full-time Missionaries</i>	220
<i>Local Missionaries</i>	135
<i>1965 Baptisms</i>	665

**MANCHESTER STAKE**

<i>Branches</i>	10
<i>Dependant Branches</i>	0
<i>Total Membership</i>	2620
<i>Melchizedek - High Priests</i>	36
<i>Seventies</i>	1
<i>Elders</i>	91
<i>Aaronic Youth</i>	200
<i>New stake houses</i>	1
<i>New chapels</i>	6
<i>Full-time Missionaries</i>	0
<i>Local Missionaries</i>	14
<i>1965 Baptisms</i>	112

**IRISH MISSION**

<i>Branches</i>	16
<i>Dependant Branches</i>	13
<i>Total Membership</i>	2741
<i>Melchizedek - High Priests</i>	0
<i>Seventies</i>	0
<i>Elders</i>	124
<i>Aaronic Youth</i>	118
<i>New stake houses</i>	0
<i>New chapels</i>	4
<i>Full-time Missionaries</i>	169
<i>Local Missionaries</i>	0
<i>1965 Baptisms</i>	292

**SOUTH-WEST BRITISH**

<i>Branches</i>	27
<i>Dependant Branches</i>	4
<i>Total Membership</i>	4311
<i>Melchizedek - High Priests</i>	0
<i>Seventies</i>	0
<i>Elders</i>	210
<i>Aaronic Youth</i>	273
<i>New stake houses</i>	0
<i>New chapels</i>	0
<i>Full-time Missionaries</i>	185
<i>Local Missionaries</i>	65
<i>1965 Baptisms</i>	276

**CENTRAL BRITISH**

<i>Branches</i>	29
<i>Dependant Branches</i>	20
<i>Total Membership</i>	6363
<i>Melchizedek - High Priests</i>	0
<i>Seventies</i>	0
<i>Elders</i>	288
<i>Aaronic Youth</i>	908
<i>New stake houses</i>	0
<i>New chapels</i>	4
<i>Full-time Missionaries</i>	166
<i>Local Missionaries</i>	41
<i>1965 Baptisms</i>	293

**LEICESTER STAKE**

<i>Branches</i>	13
<i>Dependant Branches</i>	1
<i>Total Membership</i>	3564
<i>Melchizedek - High Priests</i>	55
<i>Seventies</i>	0
<i>Elders</i>	145
<i>Aaronic Youth</i>	292
<i>New stake houses</i>	1
<i>New chapels</i>	4
<i>Full-time Missionaries</i>	0
<i>Local Missionaries</i>	24
<i>1965 Baptisms</i>	153

**SUNDERLAND STAKE**

<i>Branches/Wards</i>	12
<i>Dependant Branches</i>	1
<i>Total Membership</i>	4028
<i>Melchizedek - High Priests</i>	38
<i>Seventies</i>	0
<i>Elders</i>	111
<i>Aaronic Youth</i>	215
<i>New stake houses</i>	1
<i>New chapels</i>	4
<i>Full-time Missionaries</i>	0
<i>Local Missionaries</i>	34
<i>1965 Baptisms</i>	165

**NORTH BRITISH**

<i>Branches</i>	35
<i>Dependant Branches</i>	5
<i>Total Membership</i>	7668
<i>Melchizedek - High Priests</i>	15
<i>Seventies</i>	5
<i>Elders</i>	262
<i>Aaronic Youth</i>	474
<i>New stake houses</i>	0
<i>New chapels</i>	5
<i>Full-time Missionaries</i>	267
<i>Local Missionaries</i>	25
<i>1965 Baptisms</i>	981

**LEEDS STAKE**

<i>Branches/Wards</i>	14
<i>Dependant Branches</i>	0
<i>Total Membership</i>	4000
<i>Melchizedek - High Priests</i>	47
<i>Seventies</i>	0
<i>Elders</i>	149
<i>Aaronic Youth</i>	181
<i>New stake houses</i>	0
<i>New chapels</i>	2
<i>Full-time Missionaries</i>	0
<i>Local Missionaries</i>	18
<i>1965 Baptisms</i>	190

**BRITISH SOUTH**

<i>Branches</i>	28
<i>Dependant Branches</i>	6
<i>Total Membership</i>	4308
<i>Melchizedek - High Priests</i>	5
<i>Seventies</i>	0
<i>Elders</i>	207
<i>Aaronic Youth</i>	239
<i>New stake houses</i>	2
<i>New chapels</i>	1
<i>Full-time Missionaries</i>	191
<i>Local Missionaries</i>	138
<i>1965 Baptisms</i>	304

**LONDON STAKE**

<i>Branches/Wards</i>	9
<i>Dependant Branches</i>	1
<i>Total Membership</i>	2556
<i>Melchizedek - High Priests</i>	46
<i>Seventies</i>	3
<i>Elders</i>	130
<i>Aaronic Youth</i>	143
<i>New stake houses</i>	1
<i>New chapels</i>	3
<i>Full-time Missionaries</i>	0
<i>Local Missionaries</i>	14
<i>1965 Baptisms</i>	50

**BRITISH MISSION**

<i>Branches</i>	24
<i>Dependant Branches</i>	4
<i>Total Membership</i>	4179
<i>Melchizedek - High Priests</i>	4
<i>Seventies</i>	1
<i>Elders</i>	232
<i>Aaronic Youth</i>	837
<i>New stake houses</i>	0
<i>New chapels</i>	6
<i>Full-time Missionaries</i>	199
<i>Local Missionaries</i>	32
<i>1965 Baptisms</i>	310

Millennial

*Produced by the*

**STAR**

*at 70 Queen's Road, Reading, Berkshire*

# Letters

**W**E read the report—"Servicemen's Conference"—in the February issue with great interest. We would like to ask the following questions:

1. Should the report really have read "United States Servicemen's Conference"?
2. Were British Servicemen invited?
3. If the answer to Question 1 is "Yes," then will the "Star" (presumably a British magazine) continue to refer to "Servicemen from Britain," when it really means U.S. Servicemen from Britain?
4. If the answer is "No," then why were the four British LDS Servicemen families in the Salisbury Branch not informed?

May I, very politely, suggest that the editorial staff of the "Star" be extended to include at least one LDS member from Britain, who knows that there are British Service families.

Incidentally, any U.S. Servicemen passing through Salisbury will always be

sure of a friendly welcome at our home, particularly if they are Latter-day Saints . . . and we especially look forward to our first contact with Captain William Sansing, "Servicemen's Co-ordinator for the British Mission" — or should this read "U.S. Servicemen's Co-ordinator for the British Mission?"

IAN H. ROSS, SGT., R.A.M.C.,  
PORTON DOWN,  
SALISBURY, WILTS.

**Editor's note:** The "Servicemen's Conference," reported on Page 44 of the February issue, was open to all Latter-day Saint servicemen in Europe, no matter what their nationality, and, in fact, 38 British servicemen and their families attended the conference. All L.D.S. Servicemen's Co-ordinators in Europe were informed of the Conference, and each was asked to make his own travel arrangements for Servicemen within their areas. Capt. Sansing is the L.D.S. Co-ordinator for only the British Mission The Co-ordinator for the South-West

British Mission—of which the Salisbury Branch is a part — is Dr. John Wasley, R.N. The Mission Co-ordinators are for all Servicemen, whether British or American.

Oh, by the way, I'm English!

**S**OMETIME ago, when my husband presided over the Spanish American Mission, we had access to the "Millennial Star," and I felt the excellence of your magazine.

Since then I have done extensive genealogical work in Somerset House and through correspondence with English people. I have greatly appreciated their courtesy and friendship, and felt the desire to express my appreciation to them.

EMMA G. HAYMORE (née Huish),  
MEZA,  
ARIZONA, U.S.A.



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# New books

## COLLECTION OF TALKS

**P**RESIDENT HUGH B. BROWN is a master of the English language. His knowledge of the Gospel, his powerful method of address, his subtle turn of a phrase has captured audiences all over the world. Unfortunately, in this country we have too few opportunities of hearing him speak.

Many of his better known talks have been published in booklet form. His magnificent address on "Mormonism," which he gave to students of the Pittsburgh Theological Seminary, and his "Profile of a Prophet," which he presented to the students of BYU, are both available for reading.

Now another collection of his talks has reached the bookstore. **"The Abundant Life,"** (Bookcraft, 28s. 6d.) is probably the best of works that I have read, for within it is found the plain and simple doctrine of the Church, expressed in a language that makes you proud to be a Mormon—and gives you a better idea of what it means TO BE a Mormon.

"The Abundant Life" is divided into four basic sections — The Joyous Life, which takes you through an exciting experience of growing in the Gospel and growing in the joyous knowledge that this is the truth; The Spiritually Responsible Life, which explains what we should be about and why we need, for example, to go to the Temple, or Love one another, or Be doers or the word, or serve in the Church; The Discerning Life, which takes us into such questions as the power of the Priesthood and the Civil Rights statement; and, finally, The Eternal Life, which, apart from all else, includes two fascinating chapters ... An Analysis of LDS Teachings and The Prophet Joseph Smith. Both should be read and studied by all members of the Church.

As I said at the beginning ... we have too few opportunities of hearing President Brown speak.

## WORLD CONFUSION

**W**HEN we become a student of religion — and we all do as we join the Church of Jesus Christ of Latter-day Saints — it becomes a desire within us not only to discover all we can of the doctrine of our own Church but to try and understand more about the beliefs of other churches in the world.



Hugh B. Brown

We do this for a variety of reasons. Mainly, I think, because as members of the Church of Christ we are expected to learn our own doctrine, and as we do this so we begin to compare our new beliefs with the old. We realise, also, that once we accept Mormonism, we become the target of every religionist with a little knowledge and a lot of criticism.

For my own part, any new book that gives me a better understanding of my neighbour is one that I will want to read, and for this reason alone I find Alvin R. Dyer's latest work, **"This Age of Confusion"** (Deseret Book Company, 25s.) interesting and extremely informative.

We were all taught by the missionary elders who converted us that we live in a world of more than 600 different Christian churches. We know that because of this situation, it was necessary for Christ to restore His Church to the earth in its pure form through the Prophet Joseph Smith.

These things we know, but why has the Christian world been cut into so many little pieces? Why is there today such a confusion of thought among Christians wherever you meet them? Why does church contend against church? And, of equal importance, is this only so within the Christian faith?

I found it fascinating to read Elder Dyer's chapters on the religions of the east, of Buddhism, Sikhism, Shintoism, and all the others. The doctrine of these religions were, to some degree, new to me, but what interested me more was his study of the collapse of each of these religions into exactly the same state of confusion that today besets Christianity.

Of course, Elder Dyer does not only



Alvin R. Dyer

deal with the eastern religions, his chapters cover all major faiths of the world and also deal with the larger Christian sects in detail.

I suppose one shouldn't be smug, but I AM grateful for the simple truth of the restored gospel of Jesus Christ!

## FULL KIT OF TOOLS

**T**WO little books — neither of them boast 200 pages—that have recently been reprinted and re-issued, deserve a place on any member's shelf.

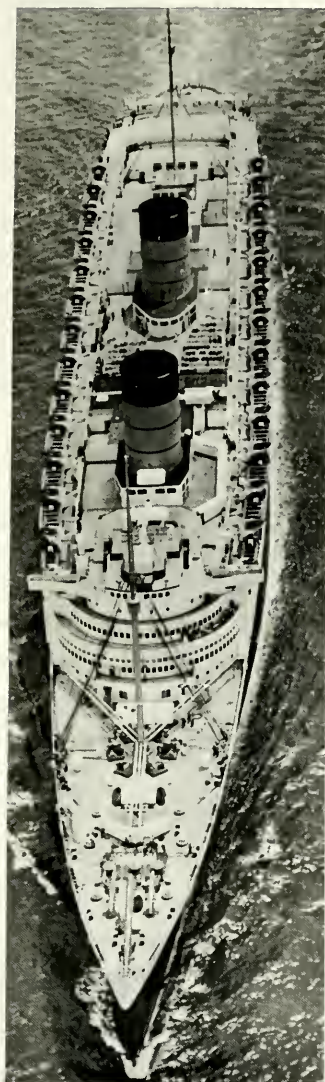
They are **"A Rational Theology,"** by Dr. John A. Widtsoe (Deseret Book Company, 18s.) and **"Key to the Science of Theology,"** by Parley P. Pratt (Deseret Book Company, 16s. 6d.)

Dr. Widtsoe writes, "A carpenter with one tool does less and poorer work than does one with a full kit of modern tools." In this simple phrase, he explains the necessity for man to study, to read, to learn, to improve his understanding. Theology is the "science of religion," and as members of the Church which we claim is the "true Church of Jesus Christ restored to the earth," we have a greater need for understanding theology than have our brothers in other faiths, for we need to know the ground upon which we stand, we need to know the strength of our position, we need to understand the doctrine upon which Christ has founded His Church, we need to have a "full kit of modern tools."

With these two little books as starters, any member of the Church can add to the knowledge he already possesses — no matter how long he has been in the Church — and strengthen the testimony which holds him fast to the faith. **ADB**

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**FRONT COVER:** The Chapel at Merthyr Tydfil. This view of the Chapel illustrates more than anything else, how close the Church is to the community life of the town in which it is built. (See page 85.)

# Millennial STAR

VOLUME 128 NUMBER 3

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## The good neighbour

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Insert: Map. "The Strength of the Church in Great Britain."

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**W**HEN the Pharisee lawyer asked our Lord which was the greatest commandment, Jesus replied that whole-hearted love of God was the first great commandment. The second, He said, was like unto it, "Thou shalt love thy neighbour as thyself." Upon these two, He said, "Hang all the law and the prophets."

Upon these two, also, hangs the future of this world in which we live.

Only when the peoples of the world come to understand God, keep His commandments and learn to live side by side with their neighbours in brotherhood can peace and understanding replace the hate, contention and violence which are now spreading like an epidemic throughout the world.

How can brotherhood and understanding really be established? The only answer is on an individual basis through a return to those truths taught by Jesus nearly two thousand years ago.

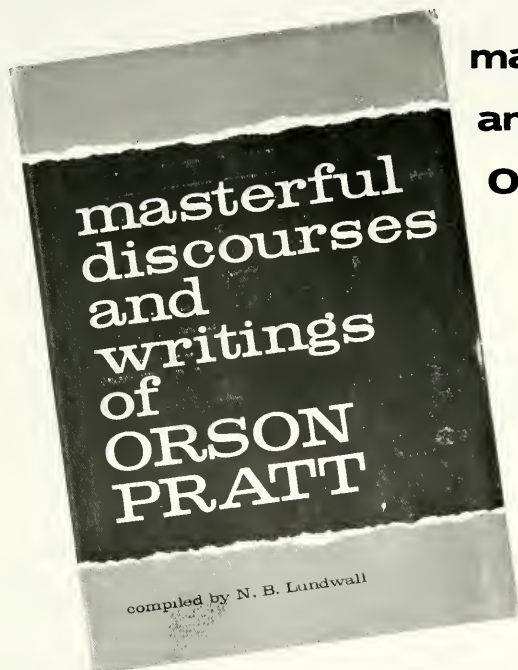
Personal application of the teachings of Jesus Christ is the foundation of brotherhood. If we love our neighbours as ourselves, we will do unto them as we would have them do unto us. We will not be thoughtless, unkind or spiteful to one we love. Love of neighbours means kindness, consideration, interest and a genuine desire to be helpful.

Real brotherhood cannot be superimposed upon a people of a nation. It must be applied and grow on an individual basis. This means that we must learn really to love each other. This love must then spread from ourselves to others around us. Until each of us has become in actual fact a brother to everyone around us, brotherhood cannot become a reality.



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# Special offer



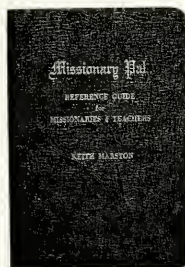
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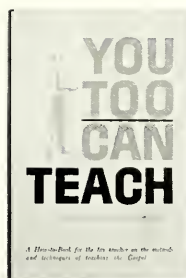
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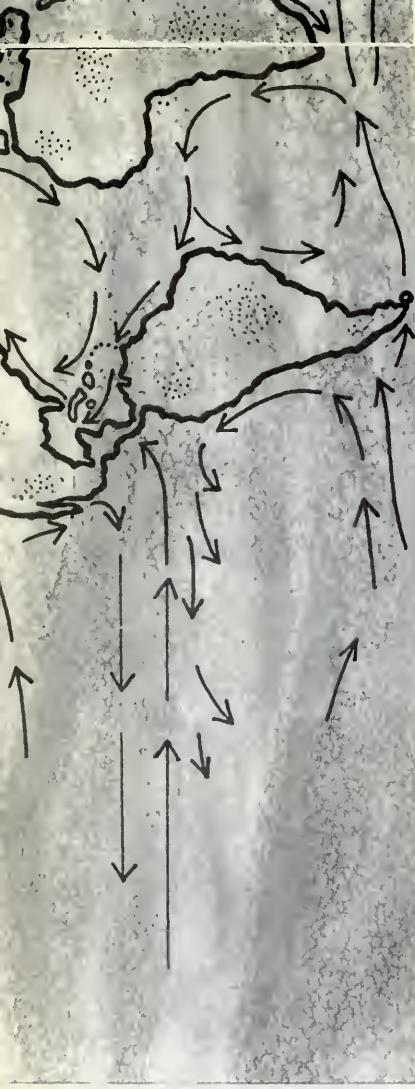


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Before becoming a General Authority, Elder Dunn was co-ordinator of the LDS Institutes of Religion in California—a position which gave him ample opportunity to study methods and techniques of teaching the gospel.

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# Sea Voyages and the Book of Mormon

by *Eric Thomason, President, Redditch Branch*

ONE of the most criticised sections of the Book of Mormon is the story that tells how descendants of the tribes of Israel crossed the ocean to reach America.

The practicability of long sea voyages such as this has made many people doubt the truthfulness of the Book of Mormon. And yet investigation of history over the past 3,000 years shows that several thousands of miles of ocean have never deterred men, or women, from trying to find out what is beyond the horizon.

Most people today think that before the time of Columbus it was generally believed that the earth was flat, and for this reason sailors were afraid to venture out too far in case they went over the edge! Actually, as far back as 500 B.C. a Greek named Eratosthenes used astronomical principles to calculate the circumference of the earth and arrived at a roughly correct figure of 25,000 miles. Yet by 150 B.C. this truth had been lost and replaced by theories of a flat world.

In A.D. 200 Ptolemy claimed that the world was 18,000 miles in circumference, and even in the 15th century this figure was still accepted. It was because of this theory that when Columbus reached the Americas, he believed that he had reached the Indies or China. He had no idea that he was 7,000 miles short of his goal, and that the great continent of America still barred the way.

Columbus's voyage was a great adventure and the smallest of the two vessels that accompanied the "Santa Maria" only weighed 50 tons.

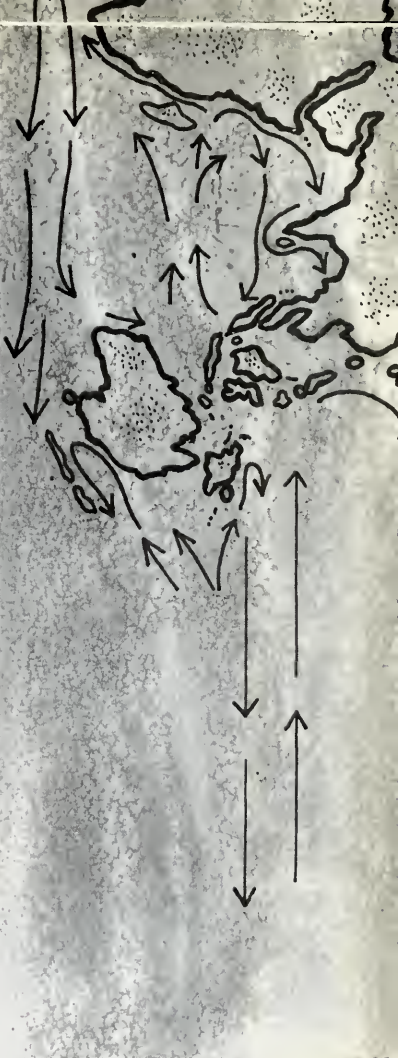
Phoenician seamen circumnavigated the continent of Africa in about 600 B.C. This voyage of 16,000 miles took three years, and in later ages the truth of this came to be disbelieved. The fact that they stated that the sun was on their right hand throughout a great part of their voyage was ridiculed in Roman times and through the Middle Ages. But now we know that they went far below the equator without realising that they were in the lower hemisphere of a globe.

Phoenician sailors also made regular voyages to Cornwall to collect cargoes of tin ore. Their zig-zag voyages probably covered more than 4,000 miles out and the same distance back home.

Leif, son of Eric the Red, a Viking captain, searched the coast of Virginia in North America in the year A.D. 1,000. Those Vikings staked their voyage over 4,200 miles of sea via Iceland and Greenland. They were too few in number to establish a colony and were repulsed by coastal Indians.

We should also remember that Viking longboats were open and no longer than 70 feet from stem to stern.

Size of vessel is certainly no drawback either for courageous



men who wish to cross oceans.

Crewed by George Harvo (31), and Frank Samuelson (26), an eighteen foot double ended boat was rowed without use of mast or sail from New York harbour to the Scilly Isles, 3,075 miles in 55 days, beginning June 6, 1897.

This amazing feat of endurance was probably equalled if not surpassed by Fred Rebel, who voyaged from Sydney, Australia, to Los Angeles, California, alone in an eighteen foot open boat in 1931-32. Rebel had no cabin, only a canvas sheet to shelter him on his 9,000 mile voyage.

The 46,000 mile, three year, round the world voyage of Captain Joshua Slocum, single handed in his 36 foot yacht is a classic of this type of adventure.

Neither are the most primitive types of vessel any handicap. In 1947 six Norwegians on a raft of balsa wood logs lashed together with ropes pushed off from the port of Callao in Peru. Their objective was to prove that the Polynesian Islands, including Easter Island, had been colonised by people from South America.

Drifting by wind and current alone, these daring voyagers floated 4,300 miles across the vastness of the Pacific and in just over one hundred days time their raft crashed into the coral reefs off an island in the Tahiti group.

The Norwegians swam ashore. They had verified the folklore tales of the islanders who told how their a.cestors had crossed the great sea from the direction of the rising sun.

This was Thor Heyerdahl's famous Kon-Tiki expedition and the raft is in a museum in Norway.

In 1952, Eric de Blishop, a Frenchman, with three companions, accomplished the difficult voyage also on a raft, which presented greater practical difficulties because wind and current were against him.

In 1965, Bob Manny, a 48-year-old American, sailed his 13.1 ft. yacht from Falmouth, Massachusetts, to Falmouth, Cornwall, in 77 days.

Age, race, type of vessel and distance present no obstacle to determined explorers of the sea.

Archaeology, geology and ethnology (the study of the origin of races) tend to verify the fact that the early civilisations of Central America established themselves on the coasts around the times given in the Book of Mormon record. Many features in tools such as ploughs, helmets, axes and weaving looms show striking similarities with Sumnerian, Indian and Near Eastern civilisations of the same date and the feasibility of these migrations cannot be doubted.

If you study a map of the seas and continents of the Earth, you will find that the pattern of sea currents flows in certain

directions consistently, and any voyager can rely on seasonal winds for assistance. Arab dhows made regular trips to India from Africa for thousands of years using these principles, and all sailing vessels have relied on trade winds in season to complete their voyages on time.

According to the Book of Mormon one migration by eight Jaredite vessels carrying twenty-two people took three hundred and forty-four days.

"And thus they were driven forth, three hundred and forty-four days upon the water." (Ether 6:11.)

Reference to charts showing marine ocean currents indicate that the usual rate of flow is 1 knot or 1 1/5th miles per hour. At this speed the distance of 16,000 miles from the tip of Arabia to the coast of Peru would take 550 days. But in places currents flow as fast as 3 knots, and the wind would assist in some cases. The time given for the Jaredite voyage is acceptable, even if the factor of divine assistance and guidance is excluded. No intermediate stops are mentioned but there is no reason to mention these in the brief account of the voyage.

This voyage is stated to have taken place in about 2,200 B.C. and many up-to-date estimates of the commencement of the earliest coastal cultures in Central America agree with this date. Of course, the migrations could have taken a route across the Mediterranean and Atlantic Ocean.

In 1 Nephi 19:23, the conclusion of a voyage led by Nephi around 589 B.C. is described, but the time taken on the voyage is not specified.

"And it came to pass that after we had sailed for the space of many days we did arrive at the promised land, and we went forth upon the land, and did pitch our tents; and we did call it the promised land."

The purpose of the Book of Mormon, we must remember is as stated on the title page: "which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever. And also to the convincing of the Jew and Gentile that JESUS is the CHRIST, the ETERNAL GOD, manifesting himself unto all nations."

Specific details of sea voyages by early emigrants to Central America really have no place in the book and would involve writing descriptions which have no bearing on the message of such a book.

Sufficient to say that they were accomplished and we have no reason to doubt the fact that they are possible. In fact so commonplace today have such voyages become, single handed or by small groups of people, that they are only mentioned as news items on television or in the daily press.

# News from the Stakes & Missions

## DATELINE: ARCTIC CIRCLE

**T**HE boundaries of the British Mission have been extended some eight hundred miles across the North Atlantic to include the Icelandic Branch of the Church of Jesus Christ of Latter-day Saints. On instructions contained in a letter to President O. Preston Robinson, of the British Mission, and signed by all five members of the First Presidency of the Church, the twenty-eight member branch, located near Keflavik International Airport, becomes the outermost, northernmost, and westernmost branch of the mission.

Elder Billy Nephi Jensen, group leader of the servicemen's branch conferred with President Robinson this week in London. President Robinson set him apart and gave him all necessary authority to call and set apart the officers and teachers in the branch. Elder Jensen now has permission to authorize the baptism of several new members. Of these forthcoming baptisms, at least one will be of a local Icelandic sister. She and her husband, an American, will be joining the Church together. Another two baptisms are the result of a conversation which Elder Jensen held with a hospital corpsman on a night five months ago when Sister Jensen was giving birth to their sixth child.

Brother Jensen reports that the Icelandic Branch is a Bishop's or a Branch President's dream with 100 per cent. activity and a full compliment of officers staffing the auxiliaries. The branch thus far consists of five families and three men—their families being in the United States. There are eight in attendance at Priesthood Meeting—two High Priests, three Elders, two Priests, and one unordained member. Relief Society consists of five members; Primary has fifteen.

Eighteen months ago, the branch consisted of three members, but through investigators and some arrivals of Church members, the Icelandic Branch has grown to its present strength and activity. Brother Jensen said that it is a "blessing to watch such growth;" and he added that with "proper direction and a little bit of hard work," the Icelandic Branch should become a permanent local branch with Icelandic members.

In 1947, Iceland became free and independent from Denmark. At that time the Church missionaries were not encouraged to remain. Elder Jensen sug-





Left: Three new Chapels completed recently. Top: KILMARNOCK, Scottish Mission; centre: LEICESTER STAKE HOUSE; bottom: LOUGHBOROUGH, Leicester Stake.

Above: The cast of the SOUTHEND pantomime, "Rumpelstiltskin," which was presented in the Cultural Hall of the new Southend Chapel.

gests that this lack of encouragement was related to the Icelandic intention of emphasising national interests and local activities without outside influences. Returning missionaries from Denmark visited Iceland some months ago—apparently to investigate the possibilities of re-opening proselyting activities. One of their most interesting observations, according to Brother Jensen, is that the Icelandic language is about as distinct from Danish as Icelandic is distinct from English. There are at present no full-time missionaries in Iceland.

The country's population, of about 100,000, are located in the coastal areas and mostly in the capital, Reykavik. The State Church is the Lutheran Church, but as with many of the peoples of the Atlantic community, the Icelanders are not an active Church-going people.

And so begins a new chapter in the history of the British Mission.

#### Icelandic Branch:

**Presidency:** President, Billy Nephi Jensen; 1st Counselor, Lenord A. Jensen; 2nd Counsellor, Clyde Allen Swasey; Clerk, Gerald Anthony Sedrick.

**Relief Society:** President, Marian Mable Danes Jensen; 1st Counsellor,



"Mrs. America, 1965." In real life, Mrs. Alice Buehner, of Utah.

#### GENEALOGY

##### GENEALOGICAL RESEARCH

undertaken in  
Cheshire and Lancashire by  
**BERTRAM MERRELL**

(Genealogist)

26 Vale Road, Timperley,  
Altrincham, Cheshire



Top left: Members of the REDRUTH Branch gather to say farewell to the Gill Family who flew off recently to Australia, where they will be members of the Perth Branch. Brother Gill is a builder.

Centre left: Eight Church Builders from the MANCHESTER STAKE who have now returned to their home stake after working on various Chapels throughout the country. They are: Michael Gorbishley, Robert Bradshaw, Kenneth Gorman, Brian Roper, Geoffrey Robinson, Peter Sullivan, Derek Coulard and Susan Lee.

Bottom left: Primary children of the LINCOLN Branch seen taking part in the Nativity play, which they put on at the Christmas Sacrament meeting. The part of baby Jesus was taken by Andrew, the son of President and Sister James.

Top centre: Part of a 51ft. mural which was painted for the WORCESTER District MIA Ball. The mural represented winter scenes. More than 150 people attended the dance which was organised by Brother B. Haw, of the District MIA.

Top right: Members of the CORNWALL and PLYMOUTH Districts at their recent session of indoor games and dancing.



Sharon Kay Sorenson Swasey; 2nd Counsellor, Marilyn Carter Jensen.  
**Primary:** President, Jo Ann Sedrick; 1st Counsellor, Marilyn Jensen; 2nd Counsellor, Marian Jensen.

# **FIRST PANTOMIME**

**T**HE Southend Branch presented the pantomime "Rumpelstiltskin" in the new Southend Chapel during January.

The script was adapted by Sister Maureen Waghorn from the fairy tale by the Brothers Grimm. She also directed the production.

This was Southend's first attempt at putting on a full-scale pantomime, and it was a great success.

Outstanding in the cast was Sister Edna Gahagan, who disguised her usual cheerful and bright features under the wrinkled and bearded face of the ugly dwarf, Rumpelstiltskin. Brother James Day played Dame Lucrella Jolly, and Sister Kay Lee gave a sweet and gentle performance as Maria, the girl who had to spin straw into gold for the dwarf. Desmond McGrath was the miller, James Whitefield cut a dash as the gold-loving King Paul, and Sister Janice Whitefield and President Clinton Lee enjoyed themselves as Bib and Bob the King's men. Doreen Eaton was the Good Fairy and Oliver Nicholas played the Jester in between working the lights. The rest of the cast was made up of MIA boys and girls and some of the Primary children.

Special dances were arranged by Sister Margaret McGrath. Desmond McGrath built the scenery, which was painted by John Gahagan and Elder J. R. Hales.

The success of the pantomime was due in the main to the fine spirit and teamwork in the cast and stage management. Southend have now decided to put

on a pantomime every year.

# **"MRS. AMERICA 1965"**

**M**RS. ALICE BUEHNER, mother of six, visited London during the week of January 24. She was the guest of President and Sister O. Preston Robinson, at the British Mission Home at a dinner given in her honour. In attendance at the dinner were Sir Thomas Bennett, architect of the Hyde Park and Crawley Chapels, President and Sister Joseph W. Darling, President and Sister Clinton Dinwoody, President and Sister Joseph Hamstead, Brother and Sister Albert V. Sterling and Dr. and Mrs. Bruce H. Robinson, son of President and Sister Robinson.

Sister Buehner is a fine, active Latter-day Saint and when she visited London was completing an extensive tour of the continent where she was travelling under the title, "Mrs. America 1965," for the United States Travel Service. Sister Buehner was selected, "Mrs. America" from the contestants of all the 50 States. Since her selection she has travelled widely and wherever she goes is a wonderful ambassador for the Church.

# **ROUND AND ABOUT**

The Mormon Missionary Chorale, which was featured in our February issue, sang before large audiences at Falmouth and Penzance recently. At Penzance, the Mayor and Mayoress were in attendance, and afterwards the Mayor said that it was good to see young men preaching the gospel of Jesus Christ in a time when so little was said or believed of Christ.

The Bristol LDS Basketball team beat



Goldrose 118-20 in their recent match. After the game, President Ray H. Barton, South-West British Mission, presented the Goldrose team with two copies of "The Mormon Story" and four copies of the Book of Mormon.

At the Cornwall District Conference at Falmouth, Elder H. McDermott was released from the office of District President. Elder Pearce was called and sustained as the new President.

The first social activity held in the Cultural Hall of the new Southampton Chapel (reported in February issue) was the Gold and Green Ball, which attracted some 70 members and investigators. The organisers of this Portsmouth District MIA event were Superintendent Michael Tate and President Eleanor Crook. The music was provided by a group known as the Medians on drums and guitars.

Elder Horace Cairns, of Eastleigh, entertained the children of the Portsmouth District with his conjuring at District Junior Sunday School party in the new Southampton Chapel. The party followed the baptism of Beverley Susan Hose, eldest daughter of the Southampton Branch Presidency's 1st Counsellor.

The Portsmouth Mormon Chapel Choir was joined by members from the Leigh Park Branch when they visited hospitals in Portsmouth City to sing for the patients. The choir was directed by Brother Mervyn Cawte.

More than 90 people attended the New Year's Eve Dinner and Dance held by the Lowestoft Branch. A turkey dinner with all the trimmings was provided, and dancing followed until midnight, when balloons were released from the ceiling to celebrate the arrival of the new year.

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**The Church and You  
IN the World**

**T**ODAY, in the midst of the world's perplexity, there should be no question in the mind of any true Latter-day Saint as to what we shall preach. The answer is clear.

In the year 1830, there was given to the people of the world, a divine plan whereby individuals can find security and peace of mind and live in harmonious accord with their fellow beings. In all man's theories and experiments since history began, human intelligence has never devised a system, which, when applied to the needs of humanity, can even approach this plan in effectiveness.

In simple words, then, this is the word which we should preach—the gospel plan of salvation.

Today it is not uncommon to note an apologetic attitude on the part of men when they refer to the need of God governing the affairs of men. Indeed, the success of communism depends largely upon the substitution of the belief in God by the belief in the supremacy of the state.

Preach in season and out of season belief in God, the eternal Father, in his Son Jesus Christ, and in the Holy Ghost.

Second: Latter-day Saints proclaim that fundamental in this gospel plan is the sacredness of the individual, that God's work and glory is "... to bring to pass the immortality and eternal life of man." (Moses 1:39.)

Under this concept, it is a great imposition, if indeed not a crime, for any government, any labour union, or any other organisation to deny a man the right to speak, to worship, and to work.

Third: Preach that the plan involves the belief that governments were instituted of God for the benefit of man. Man was not born for the benefit of the state. Preach "... that no government can exist," and I quote from the Doctrine and Covenants, "except such laws are framed and held inviolate as will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life." (D. & C. 134:2.)

Fourth: Preach the sacredness of family ties—the perpetuation of the family as the cornerstone of society.

Fifth: Proclaim the necessity of honesty and loyalty, doing an honest day's work for an honest day's pay. Preach that honesty in government is essential to the perpetuation and stability of our governments, as it is necessary to the stability of character in the individual. "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men ... If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things." (13th Article of Faith.)

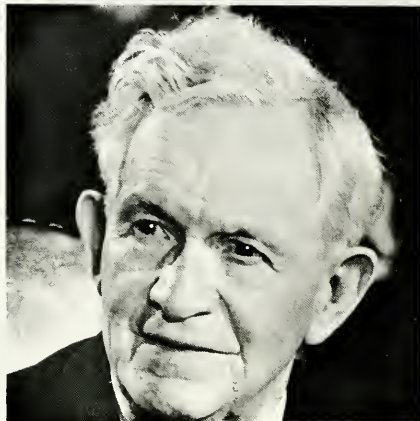
To summarise: Let us be instant in season, and out of season, declaring that a kind and loving Heavenly Father is as ready and eager today as ever to bless and to guide all his children who will sincerely seek him, and I bear you witness to that truth.

Proclaim that his beloved Son, the Redeemer and Saviour of mankind, stands at the head of his Church that bears his name—that he guides and inspires those who are authorised to represent him here on earth—authorised by the priesthood when heavenly messengers bestowed upon the Prophet Joseph Smith and others associated with him divine authority.

Preach that the responsibility of declaring this plan of life, this way of life, this plan of salvation rests upon the entire membership of the Church, but most particularly upon those who have been called as leaders and servants of the people.

## **FROM THE PEN OF THE PROPHET**

*by President David O. McKay*



# **Preach the plan of salvation**

# Obedience to law is the duty of every Mormon

by Dr. Gerrit DeJong

**"Let no man break the laws of the land, for he that keepeth the laws of God hath no need to break the laws of the land.**

**"Wherefore, be subject to the powers that be, until he reigns whose right it is to reign and subdues all enemies under his feet." (Doc. and Cov. 58:21, 22.)**

FROM the organisation of the Church, the Latter-day Saints have considered obedience to law the obvious duty of every member of society, regardless of his religious affiliation. In fact, the religion embodied in the Church of Jesus Christ requires of each Latter-day Saint loyal and whole-souled support of his government, a reasonable amount of service to the community to which he belongs, and devotion to the interests of his nation. No devoted Latter-day Saint can be unaffected by, or uninterested in, the political affairs of his home town or home country.

In his letter Paul the Apostle instructed the Romans as follows:

**Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God.**

**Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall resist to themselves damnation.**

**For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same:**

**For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.**

**Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.**

**For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing.**

**Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. (Romans 13:1-7.)**

Paul directed Titus to include among the sound doctrines he was to speak, that his people "be subject to principalities and powers, to obey magistrates, to be ready to every good work." (Titus 3:1.)

The Prophet Joseph Smith sent to John Wentworth, editor of the "Chicago Democrat," a short statement listing thirteen important items in the religion of his Church. The twelfth of these Articles of Faith states that "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law." This statement represents the practice as well as the theory of the Latter-day Saints. They try consistently to be subject to those who make, interpret, and execute the laws of the nations in which they happen to reside.

Section 134 of the Doctrine and Covenants is a declaration of belief regarding government and laws in general, adopted by unanimous vote at a general assembly of the Church, held at

Kirtland, Ohio, August 17, 1835. This declaration was made, as explained in the preamble, "That our belief with regard to earthly governments and laws in general may not be misinterpreted nor misunderstood." It was inserted near the end of the Book of Commandments, as compiled at that time. This section is not to be considered a revelation to Joseph Smith, but merely a setting forth of the position of the Church. It was probably written by Oliver Cowdery, for the Prophet and his counselor in the First Presidency, Frederick G. Williams, were in Michigan at the time the declaration found its place in the Book of Commandments. Its retention in the Doctrine and Covenants, while other writings of Oliver Cowdery were removed from it, plainly indicates that the declaration of belief concerning government and obedience to law as contained in Section 134 is to be regarded as Church doctrine.

Every Latter-day Saint should make a careful study of the statement regarding government and law, rather than to rely on a hurried reading of it. We should note that the declaration reaffirms our belief in the sacredness, dignity, and God-given free agency of the individual; that good government should provide and support religious liberty; that good government should protect the individual right to, and control of, property; and that good government must respect and protect life. To settle disagreements or differences of opinion, recourse to lawful processes is advocated and violence is disapproved.

The Church firmly stands behind the idea that church and state must be kept separate until the inauguration of Christ's personal reign.

**And if a man or woman shall rob, he or she shall be delivered up unto the law of the land.**

**And if he or she shall steal, he or she shall be delivered up unto the law of the land.**

**And if he or she shall lie, he or she shall be delivered up unto the law of the land.**

**And if he or she do any manner of iniquity, he or she shall be delivered up unto the law, even that of God. (Doc. and Cov. 42:84-87.)**

Thus modern scripture advocates obedience to secular authority as did the Saviour when He said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (Matthew 22:31.)

In 1841 an English traveller who traversed Nauvoo found almost no lawlessness, idleness, or vulgarity. Since there seemed to be no law enforcement officers, he asked Joseph Smith how such an ideal condition was achieved. The Prophet, knowing that faithful followers of Christ would not break the laws of the land, answered laconically, "I teach my people correct principles, and they govern themselves."

Calvin Coolidge, while President of the United States, explained that the efficacy of a people's political government depends largely on the religious convictions of that people. "Our government rests upon religion. It is from that source that we derive our reverence for truth and justice, for equality and liberality, for the rights of mankind. Unless the people believe

in these principles, they cannot believe in our government. There are only two main theories of government in the world. One rests on righteousness, and the other on force. One appeals to reason, and the other appeals to the sword. One is exemplified in a republic, the other is represented by despotism.

"The government of a country never gets ahead of the religion of a country. There is no way by which we can substitute the authority of law for the virtue of men. Of course we can help to restrain the vicious and furnish a fair degree of security and protection by legislation and police control, but the real reform which society in these days is seeking will come as a result of our religious convictions, or they will not come at all. Peace, justice, humanity, charity—these cannot be legislated into being."

Loyalty in civil affairs characterises the life of a truly religious person. A man's religion can be measured in part by the loyalty that marks his citizenship.

Sometimes public officials who are elected by the people break away from their allegiance to those who put them in office. As a rule such officials do not think of themselves as accountable to the Lord. But Latter-day Saints believe that they are so accountable, for the Lord himself has said that He holds men accountable for their acts in relation to government, both in making laws and administering them, for the good and safety of society. (Doc. and Cov. 134:1.) God established the right of men to be free to set up their own peculiar forms of political government. If, therefore, any man or body of men seeks to abridge that right, God will hold him responsible, whatever his position in that government. This is, of course, of special importance in a democracy, where men exercise their free agency. But this places the necessity of eternal vigilance upon all the people. **They must look upon their right to free government as sacred, for it was God-given.** Failing to do this, they will lose their freedom. It becomes a religious duty for all free men to seek out honest, wise, and good men to fill political offices.

Many well-meaning persons believe that their participation in establishing and maintaining good government is restricted to the exercise of their voting power. Recent elections have shown, however, that attendance at political party meeting also is important. Participation in pre-election meetings can be more telling in the selection of wise men to fill political offices than the voting at final elections. And, having helped to vote good men into office, Latter-day Saints should not forget them. They can do more than invoking divine blessings upon their spokesmen. All who are truly interested in their country's welfare will follow the measures before legislative bodies and let their elected representatives know what is thought best. Interest in one's government is expressed not only in the occasional use of the franchise, but through being constantly and persistently alert to all that is happening in public affairs.

Latter-day Saints look hopefully and prayerfully forward to the time when, as predicted for the latter days by Isaiah and Micah, "war shall be no more." Their leaders have persistently told them that this blessed condition will not be achieved from mere believing, or from preaching, but by consistent application of the principles of the Gospel of Jesus Christ to all phases of our business, social, and political life. Some day intelligent human beings will realise the importance and benefits of maintaining the right ethical and moral relations with each other. The Saviour's prayer, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us" will have to find lodgement in the hearts of all people before they will turn their swords into plowshares and their spears into pruning hooks.

Why has there been so much war this last century? The answer is relatively simple: by and large the nations of the world have forsaken their God and have begun more and more to worship at the shrine of materialism. Christ and His plan of love and service have been abandoned in the main and man trusts in the arm of flesh. The leaders of some nations have openly declared that they are anti-Christ; some even boast of being against all religion. This world will hardly reap peace instead of the wars it is now suffering from until we overcome selfishness and self-sufficiency, and acknowledge our dependence upon our Maker.

Those of us who have been asking ourselves whether war is ever justifiable might reread the first two verses of Section 134 of the Doctrine and Covenants. Resorting to force when no other method remains, in the defence of the free exercise of conscience, of the right to, and control of, property, and the protection of life is not incompatible with the desire to live by the word of God. Our young men and young women who are called to serve in the armed forces of their country will be helped in thinking that they are fighting on the side of righteousness and in the defence of man's free agency.

The Latter-day Saint who prizes the teachings of the Gospel informs himself on the various present threats to peace, and on the measures by which his government is seeking to meet them. He should give full support to all such measures that are consistent with the Gospel and that seem likely to accomplish good. An intelligent approach to the problem of war and peace is, of course, impossible unless we constantly strive to increase our understanding of peoples and cultures.

The teachings of the Church have in a variety of ways led to the development of patriotism among the Saints. Whenever the world has been at war, the Latter-day Saints have always furnished their share of fighting men. In both World Wars and in the war in Korea the Latter-day Saints furnished their share of the needed man-power. In relieving those who were in distress as the result of war, the Latter-day Saints have often done more than could reasonably be expected.

The Saints have shown their patriotism and humanity in other ways besides fighting for their country in time of war. They have had a full share in building up the country, in developing its resources, and especially in spreading the edifying spirit of religion.

"A truly patriotic spirit in the individual begets a public interest and sympathy which should be commensurate with our nation's greatness . . . Loyal citizens will probably be the last to complain of the faults and failures of our national administrators. They would rather conceal those evils which exist, and try to persuade themselves that they are only temporary and may and will be corrected in time. It is nonetheless a patriotic duty to guard our nation whenever and wherever we can against those changeable and revolutionary tendencies which are destructive of a nation's weal and permanence." (Joseph F. Smith, Gospel Doctrine, page 517.)

Speaking of constitutional privileges to be upheld, President David O. McKay said in the General Conference held in April 1950: "I repeat that no greater immediate responsibility rests upon the members of the Church, upon all citizens . . . than to protect freedom.

"Let us, by exercising our privileges

(1) Preserve our right to worship God according to the dictates of our conscience.

(2) Preserve the right to work when and where we choose. No free man should be compelled to pay tribute in order to realise this God-given privilege. Read in the Doctrine and Covenants this statement: '. . . it is not right that any man should be in bondage one to another.' (Doc. and Cov. 101:79.)

(3) Feel free to plan and to reap without the handicap of bureaucratic interference.

(4) Devote our time, means, and life, if necessary, to hold inviolate those laws which will secure to each individual the free exercise of conscience, the right and control of property, and the protection of life.

"To sum up this whole question: In these days of uncertainty and unrest, liberty-loving people's greatest responsibility and

paramount duty is to preserve and proclaim the freedom of the individual, his relationship to Deity, and, . . . the necessity of obedience to the principles of the gospel of Jesus Christ—only thus will mankind find peace and happiness:

"If ye continue in my word, then are ye my disciples indeed:

"And ye shall know the truth, and the truth shall make you free." (John 8:31, 32.)" [Conference Report, April 1950.]

**THE AUTHOR**—Dr. Gerrit deJong is a member of the Deseret Sunday School Union Board, and the author of Sunday School manuals. He has also served as Dean of the College of Fine Arts at Brigham Young University, and Professor of Modern Languages.

# It is also our duty to accept civic leadership

*by Albert Pickup*

AS members of the Church of Jesus Christ we should be striving to be in the world but not of the world. Many of us have longed for the opportunity to live the law of consecration or the United Order, in a community of faithful Latter-day Saints. Perhaps for some of us this will one day be possible, in our time.

In the meantime we are mostly condemned to the situation of living in and being dependant on a mixed community. Perhaps we live in the middle of an area on Non-Mormons, with our children the only members of the church. We must shop, ride in the same buses, be subjected to the same laws, taxes, television programmes (with their almost satanic commercials) and partake of a number of other communal activities with Non-Mormons. In such circumstances it is indeed difficult if not impossible to avoid becoming "involved." The question is, therefore, not whether, but how far, we should permit ourselves to become involved "in the world."

A DECLARATION OF BELIEF, prepared in 1835, and included as the 134th Section of the Doctrine and Covenants, points out the relationship we should have to the law, to the government, and to our neighbours. The Saviour (Matt. 22:37-38) told the Pharisees who asked him which was the greatest commandment, that the first was to "Love the Lord thy God with all thy heart and with all thy soul and with all thy mind," and that the second was like unto it, namely to "Love thy neighbour as thyself." He said that on these two commandments hang all the law and the prophets.

The 12th Article of Faith tells the world that "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law." In spite of our privileged position as members of the true church, we just have to be interested in our neighbours, and we need to be concerned about the social arrangements of the community in which we live.

Biographies of many of our Church leaders, past and present constantly refer to the part these great men have played in public life. Shortly before his death, the Prophet Joseph Smith was a candidate for the Presidency of the United States; and it is recorded that in 1844, a man who was later to become

President of the Church, Lorenzo Snow, was sent to his native state, Ohio, to campaign for the prophet. President Joseph F. Smith, the son of Hyrum, became President of the church at the age of 63. His life is one long story of service. Ordained an apostle by Brigham Young when only 28, no man could have done more for the church, yet he still found time to serve on the City Council in Salt Lake City and in Provo. He also served well as a member of the Territorial House of Representatives.

President George Albert Smith also took a very active part in politics in addition to his tremendous service in the church. Like many church leaders before and after him, President Smith, through his civic and public life, was able to gain much respect for the church. He was an ambassador of goodwill and did probably more than any before him to break down prejudice against the church.

In spite of all his church activity, President David O. McKay seems to have arranged enough time to take care of his civic duties in many public organisations. His second counsellor in the First Presidency, Elder N. Eldon Tanner, has given much of his time to civic life and at one time was a cabinet minister in the Canadian Government. Another apostle, Elder Ezra Taft Benson, was Minister for Agriculture in President Eisenhower's government.

All these fine upstanding men of God and many others not mentioned, have given of their very best to the church, but they have nevertheless realised that they owed a duty, as citizens, to the community, and have allowed their leadership ability to be used for their neighbour's good.

A statement often made is that religion and politics do not mix. Another is that members of the church should not "dabble in politics." They are probably made sincerely and in good faith, but they have no foundation in logic or church doctrine. If members of this church are not prepared to accept participation or leadership in civic life where the opportunity arises, then the government of our towns and cities, and indeed our country, must rest forever in the hands of those who are NOT of Christ's church. Is it not feasible and desirable, that wherever possible, government should be influenced, and laws made and enacted, by men who are living the gospel? It is probably true to say that

most men in public office are there by design, and a great majority seek office for their own gain and honour, caring little for the commandments of our Heavenly Father in the conduct of their public or private lives.

It is not wrong to be involved in politics. The wrong arises when we seek title or honour or position for our own self aggrandisement.

Speaking at the 1964 General Conference, Elder Ezra Taft Benson, of the Council of the Twelve, warned members of some of the dangers which threatened the church from within. One of these dangers was the flattery of prominent men in the world. There is nothing wrong in being honoured for a good thing if one comes to these honours by righteous living. In their anxiety to run after the honours of office some men are no longer willing to stand up and speak up for the principles of the gospel. They seek to justify unrighteousness by claiming that once in position they can do so much good. But they can lose salvation on the way, and seek to justify themselves by saying that some day church doctrine will catch up with their way of thinking.

Another wrong in political involvement can come in frequent contact with the public, council work, or with those in high civic or social positions. In all such cases we need to be sure to maintain gospel principles. We must never lend ourselves to policies or decisions contrary to church teaching. In most political parties provision is made for us to stand aside on the grounds of conscience.

Should we spare time from church activity to take part in community service? Section 98 of the Doctrine and Covenants makes two important obligations clear. We are to obey the law of the land, and we are to elect to public office good men. The Lord declares "... when the wicked rule the people mourn." This has been true from the beginning of time as we know it. We are responsible for those who rule over us and in Verse 10 we are instructed: "Wherefore honest men and wise men

should be sought for diligently, and good men and wise men ye should observe to uphold."

Wherever there is political corruption there are forces at work which will undermine and destroy the fabric of government. The only security against this is in the election of good honest and wise men. What better place to seek for them than in the priesthood leadership of the church. Here are men acting in the name of God with the Holy Ghost to guide their every righteous action.

I believe we have an obligation to take time to be aware of civic affairs. We live in a community and have a right to a say in its administration. We have a duty to see that the right kind of conditions and environments are provided for the protection, education, culture, and temporal happiness of ourselves and our children. I also believe that if we have the ability, it is our duty to accept civic leadership. If we will always uphold gospel principles, such work will not detract from our church activities and callings, and the latter will often be modified to allow for these essentials and public duties.

It has been my personal experience that if we maintain our standards both church and civic duties will benefit each other. I know that my influence for good in the community has been made evident in many ways. On the other hand, I know that my abilities, attitudes and integrity in church work have been greatly strengthened and broadened in the best possible way through my experience of public life. Not least of the blessings in my town have been a greater respect for the church, easier access to the local press and favourable reporting, and help for the missionaries in their proselyting activities.

If religion never mixed with politics, Satan would have no difficulty in ruling all countries instead of one. We should be thankful that there are men in positions of civic leadership who, whilst not perhaps members of Christ's true church, nevertheless base their lives and conduct on religious and Christian principles.

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# Be an example...set your light on a hill

*by David B. Haight*

**I**N the greatest sermon of all times, delivered on the Mount to the multitudes, and to his disciples, Jesus taught us some of the essential elements of the way we should live. He declared that He came to fulfill, not to destroy the law, and He enumerated new commandments and guideposts for our relationship with one another.

"Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works and

glorify your Father which is in heaven." (Matthew 5:13-16.)

The Lord is telling us to accept Him truly as the Messiah and the Saviour of the world, that after we are baptised and learn to keep the commandments, we should not hide our newly-found wisdom from others, or keep our newly-found wisdom buried, but be a shining example to all with whom we come in contact.

The father of an outstanding family went to one of our bishops and asked to have someone come to his home and explain about our Church. Upon inquiry by the bishop as to the reason for his interest, the father replied:

"We live next door to the Wilson family, who are members

**of your Church. If my family can grow up to be like theirs, I want to know more about your Church."**

The Saviour seemed to realise that His true followers would be in a minority, but if they would be valiant and strong believers, their "salt" would flavour many others.

At a large military camp in the United States a few years ago, there were several thousand "draftees" congregated in a large assembly hall. The commanding general, after issuing instructions and giving admonitions to these young men, asked, "Are there any Mormon missionaries in the audience?" About a dozen stood up. The general then said, "I want all of you young men to look at these outstanding men who have been on missions for their Church. If you will observe their principles and pattern your actions after theirs, you will be better citizens and avoid serious trouble."

The Gospel improves our lives and makes us better men and women, better citizens, better fathers and mothers, better students, better employees because of the great purpose in life it affords us.

The Saviour turned to Peter on that last, fateful night and instructed him saying: "And when thou art **converted, strengthen thy brethren.**"

How can we strengthen our brethren? Show them by example as we mingle with them at work, on the buses, in the shops, and as we associate with our neighbours. Do good to all men at every opportunity.

As Latter-day Saints, we should take advantage of opportunities to be of service to our town, city, education committee, good-will associations, and to use our talents of leadership and abilities which have been developed through our Church participation.

**Our Lord's ministry is a perfect example of service: "I am among you as He that serveth."**

**King Benjamin in his great address to the people said, "When ye are in the service of your fellow beings, ye are only in the service of your God."**

Members of our Church should stand for public office. They should serve mankind at every opportunity. Assist the WVS, the Red Cross, and any worthwhile activity that is essential to the moral convictions of righteousness to help prevent the further crumbling of moral standards and social standards throughout the world.

When George Romney (who served 18 months of his mission in Aberdeen, Scotland) was campaigning for Governor of State of Michigan two years ago, nearly ten million people in that state knew he was a Mormon. He was proud of his Mormon background and his strong beliefs and many people supported him because they knew he lived his religion and was a man of character, God-fearing, "one who keeps the commandments."

Governor Romney is one of our finest examples of the Lord's admonition not to hide our "light under a bushel" but to put it "in a candlestick" high on a hill and the light beam will affect a large area.

The most respected world-wide men's organisation is the Rotary Club International. The new president-elect (for the next year) of this organisation of hundreds of thousands of outstanding men and leaders throughout the world is Elder Richard L. Evans, of the Council of the Twelve of this Church. His voice has become universally famous through "The Spoken Word," which is broadcast every Sunday from the tabernacle in Salt Lake City. Now he has been selected from all the talent available in this Rotary organisation to be the world-wide president! As he travels the world and speaks to Rotary groups and other international audiences, the publicity stories which proceed him will tell of his religious beliefs. Imagine his influence

for good!

If we serve God in righteousness, using our talents and abilities, the good that we can do for mankind as the "salt" is immeasurable.

Marion D. Hanks was called by President Dwight D. Eisenhower to serve as a member of a special presidential advisory committee on "Youth Fitness" which gave him an opportunity to speak to youth leaders as well as to the youth themselves and to help strengthen their moral fibres with the truths we have available in the Gospel. He is another example of putting the "light" on the hill as a beacon to others who need to feel the great strength that comes from those who are strong in God's earthly kingdom.

The opportunity to be of public service has come to me in many ways and I assure you there is great satisfaction in being of service to others in the Church and serving people of other organisations. While serving my Church as a Stake President I also had the pleasure of serving with public spirited citizens outside our Church as a Director in the Red Cross, President of the Chamber of Commerce, Director of the Rotary Club, and as Mayor of a fast-growing city in California.

Many times fellow citizens have made such remarks as: "We know you cannot be influenced by the wrong elements," or "We know you are honest; you live a good Christian life; we have confidence in you."

I found great joy and satisfaction in being able to put into practice the principles of the Gospel and the teachings of the Saviour.

The people who are really happy in all walks of life are those who live the truths of the Gospel and who try to understand the Golden Rule and follow the admonition of the Sermon on the Mount and obey the Ten Commandments.

We have a solemn obligation to "open their eyes and turn them from darkness to light." We can be the "salt" of the earth and the good that we might do among non-members of the Church would be difficult to measure. The Saviour expects us who have the truth to be "fruits" of the Gospel and to be an example to all mankind.

As Sister Haight and I have represented our city and other organisations at meetings and appointments we can testify to you that as you live the commandments you will be respected and honoured. People have come up to us and said, "I wish I didn't smoke" or "I wish I didn't feel that I had to take a cocktail." One day a lady remarked, "Could my husband and I stay close to you during the evening and do the things you do because you always seem to enjoy yourself mingling with all the people, being friendly with everyone, without having some of our habits."

The Saviour understands so well the great example he was using when he talked of the "salt" and as he referred to it as "having lost its flavour." Salt in Palestine was gathered in an impure state and, often underwent chemical changes by which its flavour was destroyed while its appearance remains the same. He is telling us that we can have the blessings of the Gospel and look like we should be good and strong—but lose our strength, strength of character and influence which we could exercise in the world. Don't let this happen to you. You will be respected when you live as you know you should.

Be an example—set your light on the hill.

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**THE AUTHOR—David B. Haight is the President of the Scottish Mission, and has served in this position for three years. Before being called as Mission President he was Mayor of Palo Alto, California . . . he still had two years of his first six-year term as a City Councilman to serve. He was also President of the Palo Alto Stake.**

**...AND JUST A FINAL THOUGHT**

**by President Mark E. Petersen**



## **Are we really Christian?**

**S**ELDOM has there been greater fear in the world than there is today. And probably at no time since the flood of Noah's time has there been such danger of world destruction as we now face.

Hatred among nations is worldwide. Race is pitted against race, neighbour against neighbour. In some instances sons and daughters bitterly oppose their own parents. To a large degree the world has lost the divine quality of natural affection.

Why not make a fresh start, and overcome all these evils? What a relief it would be to all mankind! Many say they would give anything—just anything—to have peace of mind, harmony and goodwill once again. But are they willing to pay the price?

The Western nations at least can have this peace, and once they achieve it, other nations would follow suit.

These Western nations claim to be Christian nations. Christ is the Prince of Peace. His Gospel is the Gospel of peace. Yet even among the Christians there is no peace. And why? Because not even the Christians are willing to apply the principles of the Prince of Peace, principles which can wipe out war and ill feeling, and put the spirit of brotherhood and sisterhood into every heart.

**If mankind would truly and seriously believe in the Christ, and do His bidding, peace would come, as truly as that the rising sun dispels the night.**

Note just a few of Christ's rules for relationships between nations and individuals.

**"Thou shalt love thy neighbour as thyself."**

Mankind has never known the true implication of that commandment, nor its infinite potential. Have we the faith to try to observe it?

**"Love your enemies, bless them that curse you, do good to them that hate you, and pray for those who spitefully use you and persecute you."**

No-one can tell the power for peace this would be. No-one has really tried it, at least on an international scale. As Christian nations, so-called, have we the courage to do what the Christ advocates? Is He really a Saviour to us if we fail to obey His word?

**"All things whatsoever ye would that men should do to you do ye even so to them."**

The Golden Rule. Is it golden to us? Have we the courage to live it? Have we the faith to do what Jesus said? Or are we frightened by the "risk" we think we would take?

What if everyone tried to live a perfect life?

Jesus told us to be perfect, as perfect as God. Was that just verbage? Or did He mean what He said?

If all Christian peoples really tried to be perfect in all they did—perfect in their relationships with their neighbours, their friends, their business associates, their wives and husbands, their children, their parents, with everybody—what would it do for mankind?

True Christianity is all this world really needs. It is the remedy for all our ills. It can cure all our troubles.

But it takes faith—and works—much of both.<sup>4</sup>

It requires a new view of Christianity on the part of all, and a new willingness to accept it.

Are we Christian if we hate our neighbours, when Jesus said to love them?

Are we Christian if we instill hate in the hearts of our people toward our enemies?

Are we really Christian if we find no place in our lives for the Golden Rule? We "Christians" need to take a new look at true Christianity, and ask ourselves if we will be willing to become genuine disciples of the Saviour.

## Fellowship through Friendship

**"A new commandment I give unto you, That you love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34-35.)**

THE opportunity of association and companionship in an atmosphere of religious fellowship may be found in priesthood quorums, auxiliaries, social functions, recreational activities, and in the Sacrament and other meetings of the Church. Successful fellowship of new converts depends upon their participation and the helpful encouragement of friends. Thus, in the exercise of love, as commanded by our Father in Heaven, there are two basic steps which must be followed in sharing the light of the Gospel with new converts and helping to fellowship them into the Church.

### STEP ONE: DEVELOP FRIENDSHIP

**"I have given them my word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from evil. They are not of the world, even as I am not of the world." (John 17:14-16.)**

1. The Gospel takes people out of the world and makes them islands. The Lord knew that they could not live this way but that through friendship and fellowship in the Church the new converts would feel the unity and kinship, and would be able to live the Gospel as a group, and not like islands.
2. The family, and the individual ward or branch member, can be a real force in helping new converts obtain a greater understanding of the Gospel, feel wanted and socially accepted. This is especially true when friendship is formed between families, members of families, or individuals, and new converts of the same age.

3. Love and friendship are both exercised to convert people into the Church and must serve as the basis of their fellowship and future activity in the Church.
4. Once friendship has been developed, the local member has a personal charge to see that the new convert is assured of fellowship and friendship with all members of the ward or branch.

### STEP TWO: PRACTICE OF RELIGION

**"That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." (Phil. 2:15.)**

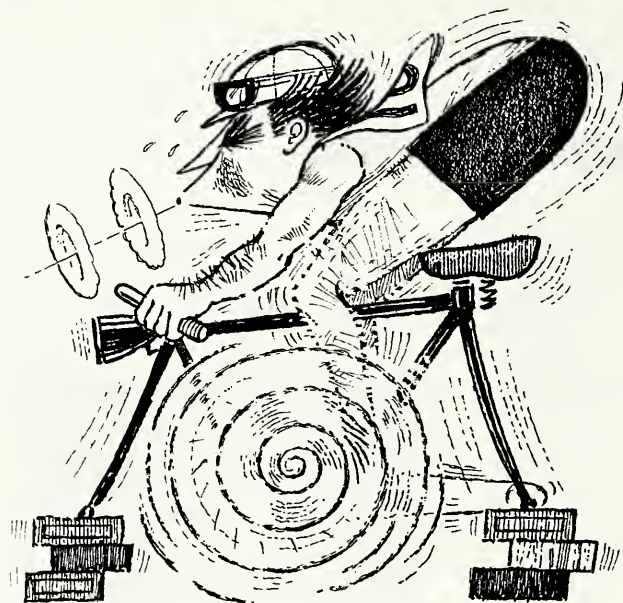
1. New converts will be active to the same degree that they identify themselves with the Church members and programme. In other words, we must stimulate all members to really develop feelings of kinship and responsibility for one another throughout the Church, and want to share the experiences, happiness, and joy we feel in the Gospel with others.
2. Man cannot live by borrowed light, so through the example we set and the exercise of true friendship and fellowship, the new convert will start generating his own light.
3. The missionary will bring his investigators to Sacrament meetings where they can be introduced to the Bishop or Branch President prior to their baptism. He will present the fellowshipping discussions following baptism and be personally concerned with their integration into the complete Church programme.
4. The Bishop or Branch President will greet prospective converts with real love and start planning their fellowship into the Church prior to their baptism. The home teacher, fellowship couple, auxiliary worker, family, or individual, will be assigned to the new converts by him. His assignment

will depend to a large degree upon the home teaching programme, and the available members for fellowshipping in his ward or branch.

5. The role of fellowship is accomplished by the ones assigned to the new converts observing the following practices:
  - a. Live the Gospel and set a worthy example in all things.
  - b. Develop love and friendship for those being fellowshipped.
  - c. Be an active member of his priesthood quorum and encourage attendance at meetings and quorum functions.
  - d. Participate in the cultural and social activities of the ward or branch and do everything possible to see that the new converts are integrated into these activities.
  - e. Take them to Church if necessary and help them to form the habit of going regularly. Teach them that attendance at sacrament meeting is a commandment to the membership of the Church.
  - f. Help them to start their Family Home Evening meetings. Arrange for unattached youth or adults to meet with families in the ward or branch who are holding these most important meetings.
  - g. Encourage them to start reading and praying about the scriptures.
  - h. Encourage family and individual prayer, and the living of all the Church Standards.
  - i. Encourage attendance at Firesides held in Latter-day Saint homes where they can feel the spirit of love and realise the importance of the Gospel in the home.

Always remember that: "Example is not the main thing in influencing others, it is the only thing."

## So you're the new Branch President



## WELL, YOU'LL NEED WHEELS!

by the South London Ward Bishopric

WE have already mentioned in this series that the Bishop or Branch President is the head of a team. That team is a group of officers and teachers in the Church of Jesus Christ, and they must be able to work together . . . more important, they must be able to work with the Branch President, for a leader without faithful helpers is as good as a bicycle without wheels—the B.P. may be working at full power, but he won't move forward one inch.

During last summer we read in our newspapers of a famous cricketer who

was suspended from playing by his club for not obeying the captain's instructions on the field. THIS MUST NOT AND CAN NOT HAPPEN IN YOUR BRANCH, if your Branch is to fulfil its function of teaching and guiding the "children of God" back into the presence of their Heavenly Father.

We have heard of the unhappy experience of a sister, once she had been called to a position of responsibility, who spent most of her time criticising the actions of her Bishop and his two counsellors. Needless to say, her auxil-

iary became ragged and unorganised and she soon had to be released from office.

The running of a Ward or Branch is a team job and all the officers and teachers should be pulling in the same direction.

What, then, is your first concern in forming the team with which you are going to work? Who do you look for? How do you choose them?

The first step you must take is to settle in your own mind just what function each auxiliary in the Branch has to fulfil. Is the Sunday School, for instance, only concerned with teaching classes? Is the MIA only responsible for keeping the youth dancing? Is the Primary only set up as a baby-sitting organisation while mother goes shopping? What is the purpose and function of the Relief Society?

Study your auxiliary manuals; seek out the purpose of each auxiliary in relation to the whole purpose and function of the Branch.

Once you have a grasp of the work each auxiliary is to perform, then study your membership—AND THEN CHOOSE A GOOD SECRETARY FOR EACH AUXILIARY.

WHAT, you might say, choose the secretary first? Surely not!

Yes, indeed, select the secretary first. Not that the secretary is more important than the President or Superintendent, but a leader of an auxiliary can function quite well with only one counsellor, but he will be very severely handicapped without a FIRST-CLASS secretary. To leave the choosing of secretaries to the last—when you might be "scraping the bottom of the barrel"—is a mistake you will be sorry for every month of the year.

Another point that is worth remembering is that when you choose a secretary, you will probably be choosing the person who will form the joining link between many changing presidencies. We read recently of the secretary who had been in office for 46 years, and had served under a number of different presidents.

A GOOD AUXILIARY SECRETARY IS WORTH HIS OR HER WEIGHT IN GOLD TO A BRANCH PRESIDENT.

What do you look for in a good secretary? No secretary is worth her salt if she doesn't attend her meetings regularly. So look first for one who is faithful in her attendance—it is, after all, her duty to report on the attendance of others; a duty which she cannot honestly fulfil if she is an irregular attender herself. Look for someone who is a good timekeeper. Oh, we know, she won't be expected to clock in and clock out, but she will be expected to have her reports completed

on time each month and handed to the Bishop or Branch President by a certain day of each month, and if she is lackadaisical in her day-to-day timekeeping she is just as likely to keep you waiting for your month-end report.

Once you have selected and called your secretaries, have them meet with your Branch Clerk and have them each go through their own duties carefully, so that they each know and understand exactly what is expected of them.

Now what? Well, obviously the choice of the president or superintendent. How do you select him?

Go back to your auxiliary manuals as a first step. What sort of person is needed for the leader of this or that auxiliary? What will he have to achieve?

Think about this logically. Set out a step by step process of decision making:

1. What is the purpose of the auxiliary?
2. What is the function of the office which needs to be filled?
3. Has it any special attributes that need someone with special qualities?
4. What are the general attributes needed by the person selected?

Follow this kind of reasoning; make a short list of the persons who appear to fit the bill and then get together with your counsellors (who should also have been thinking along these lines and made out their own lists). Assess each person's potential; check on their attendance record—especially the brethren at Priesthood meetings, for a good man will never miss a Priesthood meeting if he can help it. Assess their organisation ability. Are they dignified and gracious? Are they eager to serve—and eager to learn?

**There have been instances where a call to office has re-activated an inactive member, but as a general rule as a President or Superintendent you will need someone who has a strong testimony, who is reliable, who is a worker—and who is teachable. With these qualities, and faith, a person can do any job.**

**NOW PRAY ABOUT IT.** No Branch officer should be selected or called without first having been prayed about. Seek the Lord's guidance always; He knows your members better than you do ... "The Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the outward appearance, but the Lord looketh on the heart." If you have approached this problem with the right attitude, you will find that your final selection will be almost automatic.

Does that sound fantastic? It has happened to us so many times, that we know it is the truth.

Now you have selected your officers and teachers — and, incidentally, you should follow the same procedure for all offices, none is so small that it shouldn't be seriously considered and prayed about—how do you call them?

Remember, first of all, that ALL officers and teachers are **called** by the Bishop or Branch President. Presidents and Superintendents should, of course, be consulted — indeed they have the right to choose their own counsellors—but **IT IS ALWAYS THE BRANCH PRESIDENT WHO APPROACHES AND CALLS THE PERSON TO OFFICE.**

(There is one exception to this rule. The offices of Branch/Ward Clerk and Assistant Clerk are proposed by the Branch President, but called by the District or Stake President.)

A call to office should be a great moment in a person's life, so make it an occasion they will always remember. You will need privacy — the call could, for instance, be made at the person's home — time, a scripture or spiritual thought suitable for the office to make sure that it is an uplifting, spiritual experience. Try to achieve the same feeling as that which exists after baptism. **DO NOT MAKE THE CALL A HOLE IN THE CORNER AFFAIR,** for with the right experience, the necessary manuals, a new officer can start out pointing in the right direction and having the right spirit.

The call should be honest and forthright. Tell the person right from the start what is expected of him. Lay it on the line; do not leave out anything just because you feel they won't accept if they know about the hard work as well. **IF YOU HAVE TO "PLAY DOWN" AN OFFICE FOR IT TO BE ACCEPTABLE, YOU ARE CALLING THE WRONG PERSON.**

Really there should be no problem in selecting and calling Branch officers and teachers if the selection is approached with the right attitude — an attitude of prayerful consideration, a leaning on the Lord, a seeking after divine guidance.

We realise, of course, that in the case of a small Branch, where the choice is limited, this may not seem to be so easy. But whether you are the President of a Branch of a 100 or of only 20, the same procedure should always be followed, and you will be surprised how much talent the Lord can uncover in the most unlikely people.

A trickier problem is that of releasing an officer who is not functioning correctly and who is holding back the progress of the members.

The mere task of releasing someone

to place him in another position is no problem, but when the release amounts to a "dismissal;" as it were, then this can be difficult.

How do you approach this problem?

Exactly as before, **PRAY ABOUT IT.** Place your burden at the feet of the Lord; explain to Him why you are thinking of releasing the officer or teacher, ask for His advice and for the right words.

**THEN BE HONEST ABOUT IT.** If the person is not suitable, tell them so — as gently as you can, of course. But no-one will thank you if you have to hedge and hum and haw over the real reason for release. After all, this is a Church in which we learn to live with our Heavenly Father. If we are not "big" enough to accept an honest release, then we have a long way to go. Nevertheless, the Branch President must use all his love and tact and graciousness to smooth the path of the person being released.

Don't ever be afraid to release an officer. We know that sometimes officers assume that the office they hold is theirs for life. Don't be afraid to release them, if you know that it will benefit the Branch —and them. But use common sense. There is no point in releasing someone who is doing a good job and who has been in office a long time—just because you want to have a change around. The experienced officers are the Branch's backbone ... **but tired officers can turn that backbone to jelly.**

We have heard of one **TIRE**d leader who became a very efficient secretary.

One point worth remembering ... a new broom sweeps clean and with new officers at first things may go humming along. And then, for a variety of reasons (i.e. lack of co-operation on the part of the members) a new officer may lose a little of his interest and enthusiasm. This is when the support of the Branch President is vital. Watch your new officers carefully ... have they studied their manuals? Do they need encouragement? Is their auxiliary improving under the new leadership?

Get behind your officers. Always support them and encourage them. Don't just call them, set them apart and then forget about them. Remember, you are the head of the team, and they will be looking to you for guidance, and a sympathetic ear.

One final thought — about teachers — the quality of your Branch membership is usually as good as the quality of your teachers. So put your very best teacher in charge of the Teacher Training class in Sunday School ... good teachers don't just happen, they have to be trained.

## Analysing the Annual Report

**B**Y direct commandment from the Lord, the Church of Jesus Christ of Latter-day Saints is a record-keeping organisation. Throughout the world we are known as a record-keeping people.

Why has the Lord given us this commandment? What are the real purposes of all these records we are instructed to keep?

Records are kept for two fundamental and important reasons.

1. They form an historical account of the organisation involved.
2. They provide an effective administrative tool for the analysis and improvement of the organisation.

Unfortunately far too many of us in administrative positions fail to use our records in helping us do a better administrative job. Usually after the records have been compiled, we check over the reports to make sure they are complete and accurate, we sign them, post copies as instructed and then file our copies away for future reference — a future reference which all too often rarely materialises.

### RELIEF SOCIETY ANNUAL REPORT

This past January all of our societies prepared, posted and filed, their annual reports. Now we ask these important questions. Have you as a Relief Society officer analysed your annual report? Have you employed this wonderful tool as fully as possible in helping you in the administration of your society? Have you used this annual report to help you discover your strengths and weaknesses and used the report as a compass to guide you toward a more effective and satisfying Relief Society operation during 1966? If you cannot answer all of these questions in the affirmative, then this article should be helpful to you.

### ANALYSING THE ANNUAL REPORT

Your Relief Society annual report is composed of ten individual sections:

These are:

1. A Membership Record.
2. Magazine Subscriptions.
3. Attendance at Meetings.
4. Visiting Teaching.
5. Compassionate Services.
6. Work Meeting Activities.
7. Financial Reports.
8. Visits by Stake or District Officers.
9. Miscellaneous Information.
10. Narrative Report.

A thoughtful study of these sections of the report with the proper analysis of their inter-relationship, provide a remarkable insight into your organisation, its strengths and weaknesses. These analyses should be made at a special executive meeting called at a convenient time soon after the annual report is submitted. It may also be made at the time of receipt of the audited buff copy of the report returned by the General Board to the stake or mission and by the stake or mission to the district, ward or branch. In fact, receipt of the audited buff copy may provide a second opportunity for careful report analysis.

To help you in the administrative analysis, statistics from an actual report received from a mission branch is here-with presented. This analysis is not intended to be complete but rather suggestive of the type of study that you might make of the statistics.

1. **Membership Record.** This branch reported 35 members at the end of the year as compared with 28 at the end of the previous year. The total number of members of families listed in the branch (found under the visiting teaching section of the report) is listed at 68. This means that only approximately 50 per cent. of the possible potential Relief Society membership is enrolled. Here then is a project for the current year. How many of these 68 families should

be enrolled in Relief Society? What steps can be taken to encourage their enrollment?

The membership record in this branch shows that there are two non-Latter-day Saint members attending the Relief Society. Have all appropriate steps been taken to encourage these two women to join the church?

2. **Magazine Subscriptions.** Magazine subscriptions in this branch total 23. Eight of these subscriptions are to officers and class leaders, meaning that all of these individuals are subscribers to the magazine. Certainly these officers and class leaders should be commended. There are, however, 35 enrolled sisters with only 23 subscriptions. What can be done to encourage other members to subscribe to this wonderful magazine? This is project number 2.

3. **Attendance at Meetings.** Attendance figures in the report provide many opportunities for interesting and productive study. You should check the attendance figures of each departmental section. Check meeting times and possible conflicts with other church activities to determine whether or not changes in the meeting time schedule should be suggested. Are meetings held regularly at the same time and in the same place? Consistency and regularity are important.

4. **Visiting Teaching.** This branch lists 14 visiting teachers. However, only eight of these are attending visiting teacher meetings. Project number three then could be—What can be done to encourage visiting teachers to attend their meetings? Also, an analysis of the number of families visited in relationship to the total number of families in the ward or branch will give a picture of the extent of the visiting teaching done in this branch. This entire subject might also be

studied to determine whether or not the best possible assignment of teachers has been made to specific families and if those families not contacted are visited in some other manner.

5. **Compassionate Services.** This is one area of the report where analysis depends upon special circumstances. Investigation should be made to determine whether or not the sick and home-bound are being visited and other special needs of individual branch members are being met.

6. **Work Meeting Activities.** The main point for consideration in studying this section of the report is whether or not a proper balance is being maintained in the type of activities involved. Some wards or branches may be conducting their work meeting without sufficient variety to challenge, help and hold the interest of all the sisters.

7. **Financial Report.** The financial report needs careful study and consideration. You should make sure that all receipts and disbursements are properly recorded. Also, that all financial obligations are paid promptly. A careful study of the financial section by the presidency will guide them in formulating the budget they will need for the coming season to carry forward all phases of the Relief Society programme effectively.

8 and 9. **Visiting by Stake or District Officers and Miscellaneous Information.** The visits by stake and district officers and miscellaneous sections of the annual report can provide an insight into certain special aspects of Relief Society work which can prove helpful in planning and administration. These sections of the report should be reviewed carefully so that no important item of Relief Society need will be overlooked.

10. **Narrative Report.** The narrative report provides an interesting picture of the activities of the society not normally associated with statistics. A study of this report will provide many ideas that will help in planning and setting goals. The narrative report is particularly important as a part of the historical record. It should spotlight interesting activities of the Society which otherwise might not be recorded.

#### **SUMMARY**

A planned and careful study of the Relief Society Annual Report is an important tool in effective administration. It helps you to know what is going on in your Society and provides you with specific guides for improvement in the important work in which your Relief Society is engaged. Don't fail to employ this useful tool in setting your plans and in motivating their implementations.

## FOR THE FAMILY



**HOME MEMORIES OF  
PRESIDENT  
DAVID O. McKay**  
by Llewelyn R. McKay

21s. 3d.

Delightful hours of stimulating reading, with stories from the home life of President and Sister McKay — illustrating the ideals of the Church. A book that all Latter-day Saints will want to read aloud in their Family Home Evenings.

## Deseret Book

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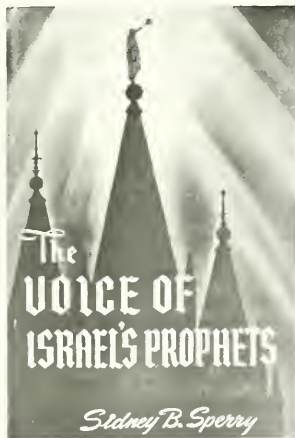
## FOR THE TEACHER

**THE VOICE OF  
ISRAEL'S PROPHETS**

by Sidney B. Sperry

28s. 6d.

Dr. Sperry is Professor of Old Testament Languages and Literature at the BYU. Here is a book that every student of the lives and teachings of Old Testament Prophets will want to add to their library for reference. It covers all of the Phophets from Isaiah to Malachi.



## Deseret Book

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# LESSON HELPS

## VISITING TEACHING

**Message 71. "For What Doth It Profit a Man If a Gift Is Bestowed Upon Him, and He Receiveth Not the Gift?" (D. & C. 88:33.)**

**Objective:** To illustrate the fact that God's gifts are ours only if we accept and use them.

1. **THOUGHTS FOR DISCUSSION**
  - a. The Lord has given to each of us certain personal gifts.
  - b. We may keep these gifts only if we accept and use them.
  - c. The Lord has many gifts for us if we will accept and use them.
2. **PROCEDURE SUGGESTIONS**
  - a. Discuss Power Thought No. A, referring to Question No. A and the visual aid.
  - B. Ask a sister, previously assigned, to discuss briefly thought No. B, introducing her subject by Question No. B and referring to visual aid.
  - c. Ask and discuss Question No. C. By answers given and examples in message build up thought No. C.
  - d. Summarize message, emphasizing, main thoughts and the application.
3. **APPLICATION**

If we wish to enjoy the blessings of the Lord and to reach the heights he expects of us, we must understand and increase our talents.
4. **QUESTIONS THAT MAY LEAD TO DISCUSSION**
  - a. Why did the Lord give us individual, personal gifts?
  - b. On what condition may we retain God's gifts?
  - c. How may we most effectively develop the gift bestowed upon us?
  - d. How may we develop gifts that we especially desire?

## THEOLOGY

**Lesson 71: The Word of Wisdom — A Life-Giving Revelation (D. & C. 89:4-21.)**

**Objective:** To recognise the inspired parts of the Word of Wisdom, understand its positive teachings and know the spiritual blessings given to the person who keeps this commandment.

1. **LESSON AT A GLANCE**

The physical and spiritual blessings to be had by the faithful observer of the Word of Wisdom states that it is a "principle with promise." Even so, "conspiring men" are persuading many to live opposite to this principle.
2. **LESSON EMPHASIS**
  - a. Though benefits and blessings from obeying the negative or "do not" features of the Word of Wisdom are most apparent, the positive or "do" features are equally important. The full blessings promised depend upon observing the physical, mental, and spiritual law completely.
  - b. The present-day proofs that "conspiring men" do seek to deceive mankind, and that medical research proves

that tobacco and stimulants are real health hazards, emphasise the prophetic element of Section 89.

- c. Obedience to counsel and commandments within the Word of Wisdom, help one to keep the gift of the Holy Ghost from whom one may receive light and truth, including a testimony of the divinity of Jesus the Christ—"even hidden treasures of knowledge."
  - d. The revelation points out common foods best for man, and warns against "conspiring men" who advise the use of things "not good" for man.
  - e. Promised blessings from obedience to the commandments given in this section are real and reach into eternity.
  - f. President McKay's prophetic warning about evil plans upon our young people.
3. **MAKING THE LESSON LIVE**

A group of three or four sisters may be chosen to talk about the subject "A personal belief does not change the truth of revelation." Close with a thought that although mankind has ignored or talked about the truths given in the Word of Wisdom, the divine truths still stand. (10 minutes.) (This must be well prepared with supervision of the class leader.)

Through all members taking part discuss some things we can do to help our children while they are yet young to believe the certain benefits of obeying this law.
  4. **CAUTION**

Do not permit changing the lesson into a discussion of "facts" or "fads about diet" regardless of where they come from. Do not allow such discussion to change class attention from the objective.

## LITERATURE

**Lesson 15: Facing Death. (Part II.)**

**Objective:** To help us view death with courage rather than with fear.

1. **LESSON AT A GLANCE**

This lesson is about death of our bodies, we as human beings act and change in the face of death and how literature can help in having healthy attitudes toward it.
2. **POINTS TO STRESS**
  - a. Because our behaviour as human beings in the face of death is and has always been a subject of great interest, it has been "the central point of thousands of novels, dramas, stories and poems.
  - b. Literature shows different attitudes and views of people toward death, ranging from those of fear and dread, defiance or acceptance to those of looking forward to it with longing.
  - c. Writers from all ages, past to present, have "lifted their voices in exaltation that life ultimately triumphs over death rather than vice versa."
  - d. Even literature which deals with the gloomy aspects of death can by its powerful contrast, serve to increase our esteem for the viewpoint of acceptance.
3. **MAKING THE LESSON LIVE**
  - a. Since most of the selections for this lesson are short, the sisters should be encouraged to read as many of them as possible. Knowing the material helps to increase interest and makes learning easy.
  - b. The general application of the subject of this lesson offers a chance for the sisters to give their own thoughts on the ideas given. A short period of time

should be allowed for this kind of discussion.

- c. Assignments of the different short selections, beforehand can be made to good readers. This procedure will lend interest to the lesson and increase wider activity on the part of the sisters.

## SOCIAL SCIENCE

### Lesson 16: Seek and Ye Shall Find

Objective: To emphasise our responsibility to prepare a personal record of our ancestors, and to help women of Relief Society to discover for themselves the many satisfactions of genealogical research.

#### 1. LESSON AT A GLANCE

This lesson emphasises our responsibility to prepare a Book of Remembrance which will meet the specific requirements of an acceptable record. It also points out that genealogical research can be an exciting adventure, in addition to being an activity of eternal satisfaction.

#### 2. POINTS TO STRESS

- a. The divine commandment to find genealogical information is of great importance.
- b. Records kept upon earth, as well as those kept in heaven, will be used in the final judgment of all men.
- c. Vicarious work for the dead involves (1) the search for identifying information on our ancestors and the making of an adequate record; (2) the performing of certain temple ordinances for individuals who could not do this work for themselves.
- d. This divine assignment is given for our day and we are not to postpone it for future generations. In addition to the satisfaction of complying with the divine commandment, which will be eternally rewarding, genealogical research offers a number of immediate satisfactions, such as:

1. The exciting experience of finding needed information.
2. The making of acquaintances with both the living and the dead through research findings.
3. The enriching of family relationships through co-operative effort.

#### 3. SUGGESTED LESSON DEVELOPMENT

- a. Since genealogy is a subject with which Latter-day Saints are familiar, the discussions might begin with a question and answer period. The class leader might enlist lively class participation by asking for a show of hands to such questions as:

1. How many of you definitely know when and where your parents were born?  
Your grandparents?
3. How many of you have prepared and submitted the family group sheets assigned in 1965?

These questions at the beginning of the lesson set the stage for a discussion of (1) scripture in the lesson; (2) requirements for a Book of Remembrance; (3) the value of old family records, fragment clippings from newspapers, etc.

- b. An unusual experience of finding valuable information might be assigned to a class member known to be active in genealogical work.
- c. It would be of special interest to have a Book of Remembrance which meets the requirements shown to the class.
- d. Use of the blackboard in developing the lesson and in

## Four types who make insurance work for them WHICH ARE YOU?



### THE CONSIDERATE

*"So that the wife and kiddies will be all right if anything happens to me—"*

### THE PLANNER

*"So as to have funds available to assist in our children's future—"*



### THE AMBITIOUS

*"So as to get some capital together and start up business on my own—"*

### THE FAR-SEEING

*"So that I may enjoy greater financial security when I retire—"*



Whatever **your** reason for requiring assurance, one thing is certain, the younger you are the less it costs. You can achieve a wonderful sense of security and purpose when you choose a Pearl . . .

### WITH-PROFITS ENDOWMENT ASSURANCE

because it enables you to:—

- (1) Reach your savings objective by easy stages.
- (2) Benefit from the declared bonuses which are added to the sum assured under your policy.
- (3) Secure income tax relief applicable to life assurance premiums.
- (4) Ensure that the amount you **planned** to save would, with any accrued bonuses, be available at once for your dependants in the event of your death before completion of the saving period.

### DON'T MISS YOUR OPPORTUNITIES THROUGH DELAY



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To PEARL ASSURANCE Co. Ltd.  
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I should like, without committing myself in any way, to have full particulars of your with-profits **ENDOWMENT ASSURANCE**.

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MS 103 (March)

emphasising points to remember by the class might be helpful.

## LITERATURE No.2

ONE of the most productive composers of Latter-day Saint hymns was a Welshman, Evan Stephens. Brother Stephens was born in 1854 at Pencader, Carmarthenshire, South Wales. He often referred to himself as "The tithe of his father's family" as he was the tenth child to bless his parents' home. His parents were good Latter-day Saints and young Evan was taught to know and to love the Gospel.

As a young lad Evan herded sheep and cattle on the hillside near his home. This undoubtedly was one of the reasons he developed such tremendous physical strength and energy. It also contributed to his love for nature and the great "out-of-doors." During his youth Brother Stephens learned the importance of hard work, someone has said, "He was never idle one waking moment."

The Stephens family emigrated to Utah in 1866. As a youth of seventeen, Brother Stephens was asked to direct the local Church choir in a little village where he was living. Later he was asked to play the Logan Tabernacle Organ. At the retirement of Brother George Careless, leader of the Tabernacle Choir, Evan Stephens was asked to lead this great choir. In 1893, under his able direction, the choir was awarded second place in competition with the outstanding choirs from the entire United States. During their concert tour the choir sang for the President of the United States.

While Evan Stephens was conductor of the Tabernacle Choir on one occasion, he was thrilled by a sermon delivered by the

late President of the Church, Joseph F. Smith. This wonderful sermon was on the subject of the third and fourth generations. The text was from Second Nephi, 31:21. "And now, behold, my beloved brethren, this is the way; and there is none other way nor name given under heaven whereby man can be saved in the kingdom of God. And now, behold, this is the doctrine of Christ, and the only true doctrine of the Father, and of the Son, and of the Holy Ghost, which is one God, without end. Amen."

At the close of the service, Professor Stephens strolled up City Creek Canyon pondering the inspired words of the President of the Church. While he was seated upon a rock watching the rushing water slip by him, and thinking of the theme for this wonderful sermon, the words and music to the hymn, "True to the Faith" came to him. Brother Stephens wrote with a pencil the words of "True to the Faith."

"It isn't words or music to dream over," he later said, "it is that pulsating with the life and action of today. Yesterday was the dreamers' day. Today belongs to the active-wide-awake worker, and our religion is pre-eminently in harmony with today and its unparalleled activity. Our songs and music, to a degree, at least, I hear again in harmony with our religion, as they should be; and, true to its active, optimistic character, are our people singing:

We will work out our salvation,  
We will cleave unto the truth,  
We will watch and pray and labour  
With the fervent zeal of youth.

This song, according to George D. Pyper, contains more of the composer's emotional enthusiasm than any other of his writings. Professor Stephens loved the youth of Zion. He was companionable with them and did much for those who came within his charmed circle. This song was his spiritual advice to them. On one occasion, someone asked Professor Stephens what made Latter-day Saint music different from other Church music. In his reply, he said: "The songs and music of the Latter-day Saints are in perfect accord with the spirit of the newly revealed Gospel of Jesus Christ, as restored in modern times through the medium of the Prophet Joseph Smith.

"In contrast to that generally used by the churches of the day in which this Church was set up anew upon the earth, they are as light to darkness, or brightness to gloom. Expressions of fear and sorrow, the terrible confessions of and lamentations over sin, the constraint dwelling upon the sufferings of our crucified Saviour, and eternal tortures in store for sinners, give place in the songs of the Latter-day Saints to expressions of hope, joy and the sense of sins forgiven. More emphasis is placed upon the love and the glorious conquest of our Redeemer than upon his earthly sufferings; more on the final redemption of all erring humanity than upon a never-ending suffering of souls. When the heartstrings and the thoughts of tears are to be touched at all, it is with tenderness, sympathy and joy, rather than with terror and sorrow."

Professor Stephens has written many well-known and much loved hymns. Some of the best known are: "In Remembrance of Thy Suffering," "The Voice of God Again is Heard." There are more than 150 of his hymns that have been published. All of these hymns are full of vigour and vitality, so typical of their composer, and are in complete contrast to the compositions of George Careless, whose calm, reverential works are usually used as sacrament hymns and are conspicuous for their refinement and lovely harmonies.

### LESSON PRESENTATION SUGGESTIONS

1. The words to "True to the Faith" might be read by the entire class as choral reading or by one sister.
2. Discuss how this song points up the vigour and firm belief of the composer.

*If you are like me, you'll want to keep your 'Millennial Stars' neat and clean for future reference. I've bought one of the new year-at-a-glance binders. They're attractive... and cheap, only 6s from Deseret Enterprises Ltd*

## Superintendents, you must plan

**S**UCCESSFUL Sunday Schools are planned Sunday Schools. Careful planning is the most useful tool a Sunday School Superintendent can possess. As someone has aptly observed, the successful administrator plans his work and works his plan.

### The Weekly Planning Meeting

The weekly Superintendency Planning Meeting is the foundation of Sunday School preparation. Without it, no Superintendency can even hope that their Sunday School sessions will run smoothly. As instructed in the Sunday School Handbook, these weekly planning meetings should be held regularly at a time and place other than during the Sunday School period. A good time for these meetings is Sunday morning immediately preceding the Prayer Meeting. However, some Superintendencies prefer to set a time for these meetings on an evening during the week. The time and place, of course, will be set in accordance with the convenience of the members of the Superintendency. **The important thing is that these meetings be held every week.**

The objectives of the Sunday School to teach the Gospel to all members of the Church cannot be achieved without careful planning. Every Sunday School has its own special problems and these can be solved only through thoughtful consideration and planning.

### Purposes of the Meeting

The basic purpose of the Superintendent's weekly planning meeting is to study all phases of the Sunday School's objectives and to work out procedures whereby these objectives can be achieved. It is in the weekly planning meeting where the duties of each member of the Superintendency can be assigned, checked and followed up. This meeting should be used to establish the programme and to check on details of the next and future Sunday School sessions. To make sure that no detail is overlooked, the Superintendent should prepare and use a memorandum notebook which covers all details of the Sun-

day School session. Superintendents' memorandum books are available for this purpose and should be regularly used. Such a plan avoids confusion and makes certain that no important part of the Sunday School session will be overlooked.

The weekly planning meeting is an invaluable aid to more effective teaching. Special problems connected with each Sunday School class should be discussed and any necessary steps taken to make the class instruction more inspirational and motivating. Class visits by members of the Superintendency should be scheduled in this meeting. And teacher training programmes evolved which will help to provide teachers with the kind of assistance they need to make their teaching most effective.

This planning meeting should also be used to consider non-attending members and to discuss methods of reactivating them in their Sunday School attendance. Special recommendations may be prepared for presentation to the Bishop or Branch President for his follow up on these members through the Home Teaching Programme.

In addition, the weekly planning meetings should be used to check up on assignments for Prayer Meetings, Monthly Preparation Meetings and all other phases of Sunday School work including special programmes, planned well in advance, for such occasions as Easter, Mother's Day and Christmas. Preparation of this type lays the foundation for successful and inspirational Sunday School programmes.

### Carrying Out the Plans

Planning is the first step but no plan is of value unless it is put into effect. The successful Superintendency will continually study and appraise their Sunday School procedures. The Superintendent will check up on assignments to make sure they have been fulfilled. He will analyse all phases of his Sunday

School operation to find ways of improvement and of increasing the effectiveness of the work of his officers and teachers. This constant self-analysis is the secret of progress. The weekly Superintendent's Planning Meeting is the key which will unlock the door to this progress and improvement.

### Schedule your Meetings

The best way to make sure that you hold your planning meetings regularly is to follow a few simple, but fundamental steps. These are:

#### 1. Schedule your meetings in advance.

If you will set up a planned schedule of meetings so that you and the other members of your Superintendency know when and where these meetings are to be held and can make their plans accordingly, individual adjustments will be made and time will be set aside for your meetings. In fact, work out a six months calendar in advance so that all of you can know exactly what to expect and can plan accordingly.

#### 2. Prepare agendas.

For each meeting, in advance, prepare your agendas. Know exactly what you are going to talk about and have specific items to discuss. As you think through the activities of your Sunday School and the problems that have arisen or may arise, consider both the immediate matters and long range plans. Think through all details so that no aspect of Sunday School operation will remain unconsidered or undiscussed.

#### 3. Stick to your plan.

Having established a schedule of meetings and agenda, stick to your plans. Hold your meetings regularly and on time. Discuss those items which are most urgent and consider future plans next. The Lord has told us that we should "organise ourselves" (See D. & C. 88:119.) If we follow this divine advice, we will establish good plans and they will be workable.

## *Every girl is a special girl*

**A** BRIGHT new adventure awaits every 12 year old LDS girl when she graduates from Primary. At the beginning of an MIA year, she is eligible to attend MIA and be included in the Girls' Programme.

A specially prepared letter is sent to each new girl and her parents. What an important letter this is. It welcomes each girl into MIA and explains the Girls' Programme and the requirements — thus helping her to live a beautiful, clean, productive, and happy life.

Each girl between the ages of 12 and 26 is placed on the girls' programme survey. Her interests, hobbies, talents, and church activities are carefully recorded. The YWMIA presidency and the girls' programme secretary make a summary of the completed ward/branch survey. Then the stake/district girls' programme secretary makes a summary and sends copies to the stake/district president and general YWMIA office.

Every year each girl is automatically enrolled in the girls' programme until she becomes a Gleaner girl. She may continue beyond Gleaner age if she so desires.

Each girl's name is placed on the following records:

1. **Individual record card** kept up to date by the ward/branch girls' programme secretary.
2. **Gatherer Beehive class roll card** (for girls beginning MIA) by girls' programme secretary.
3. **Teachers' Personal Record Book** by her teacher.
4. **Ward/Branch Accumulative Record Book** by the girls' programme secretary.
5. **Stake/District Accumulative Record Book** by the stake/district girls' programme.

On her first night at MIA, each new girl is called to the stand during the opening exercises where a special welcome is given to her along with her blue felt beehive band and a wallet-sized

girls' programme requirements and record card.

In the classes, the teacher calls the roll and the girls answer their names in the following manner: "2" if she has attended Sunday School and Sacrament Meeting that week, "Sunday School" if that is the only meeting she has attended, "Sacrament Meeting" if that is the only meeting she has attended, "None" if she has attended MIA only during the week. The roll is marked accordingly for the full week.

The teacher fills in the title of the lesson on the **teacher-class-subject clip** attached to the roll card and places the roll ready to be picked up by the girls' programme secretary.

If a girl is not attending all of her meetings regularly, the girls' attendance is discussed at the **Monthly Evaluation Meeting** with the YWMIA leaders. A report of this meeting is made, a copy going to the Bishop/Branch President and a copy kept as a permanent record in the YWMIA Ward/Branch Roll and to the ward/branch council meeting by Record Book. This information is taken the ward/branch YWMIA president. The Bishop/District President decides who will be assigned to work with the partially inactive girl. Usually the person assigned to this responsibility is the girl's teacher, because a teacher is interested in every single girl and thinks of each girl as a very special person. Most teachers can bring girls back into activity through love, interest, and understanding. The teacher again explains the requirements to the partially inactive girl. The Bishop/Branch President then works with the teacher and asks the girl to give a prepared talk—thus filling one of her requirements in the girls' programme. Her teacher will suggest that she use the speech director to help her. The girl's attendance and talk are recorded by the girls' programme secretary on her individual record card, monthly information sheet, and in the ward/branch accumulative record book. Her teacher

records them in the **Teacher's Personal Record Book**.

A monthly information sheet of the girls included in the girls' programme is compiled from the roll cards. Copies are made for the stake/district girls' programme secretary, Bishop / Branch President, YW president or age group counselor, and each class teacher of girls included in the girls' programme.

A **ward/branch monthly report form** is compiled from the monthly information sheet and roll card and a copy is sent to the Bishopric/Branch Presidency and to the stake/district girls' programme secretary. She records the information received in the **stake/district accumulative record book**. The stake/district girls' programme secretary compiles a **stake/district report** from all the ward/branch reports and sends it to the general YWMIA office. A report is received monthly in the general YWMIA office on each girl and class so far as reporting is concerned so that they will qualify in the girls' programme.

Half way through the year, each girl receives another letter from the Bishop/Branch President commending each girl for her accomplishments and showing where she now stands in the girls' programme as far as attendance and requirements are concerned.

It is a wonderful year for each girl as she participates, prays, plays in the sports programme, attends tithing settlement, keeps the Word of Wisdom, fills her service project by serving others 10 hours without pay; she goes camping, she attends a few more than 75 per cent of all church meetings, she lives a clean life, she is interviewed by her Bishop/Branch President, she qualifies for an individual award.

The honour night is scheduled and the parents of the girls attend with her. This is an evening of happiness for the girls and of pride for the parents. If the girls have qualified for their individual award and have completed the requirements

for the Worker Bee on honour night, they receive their Worker Bee Award and help in the flower ceremony if this is their first year in MIA. August is a vacation month for MIA, but girls continue to attend Sunday School and Sacrament Meeting.

Each girl's attendance and activities for the year are recorded on her individual record which will be kept for 6 more years.

The ward/branch applications for girls' individual awards are compiled in duplicate by the ward/branch girls' programme secretary. They are checked by the YW president and given to the Bishop/Branch President to check as to the worthiness of each girl. The Bishop/Branch President signs the applications and returns them to the ward/branch YW president.

The ward/branch girls' programme secretary sends the completed and signed applications in duplicate to the stake/district programme secretary who checks them for accuracy. They are signed by the necessary stake/district leaders and both copies forwarded to the general YWMIA office.

The general YWMIA office checks the application reports received during the year, and then returns to the stake/district or ward/branch the individual award certificates and seals requested on the application along with one copy of the application forms received.

The stake/district or ward/branch writes in the names of the girls on the individual awards and the Bishopric/Branch Presidency signs them.

If a girl has received her first award, no seal is attached. When she earns a second award a No. 2 seal will be placed on it.

At the end of the year, the secretary-treasurer compiles each girl's attendance and activities and lists them on summary pages in the YWMIA ward/branch roll and record book. This book is sent to the Church Historian's office to become a permanent record.

The Bishop/Branch President schedules a special event where he will present the individual awards to these girls who have earned them by developing their talents and increasing their knowledge of the gospel.

Every girl is a special girl—special to herself, to her parents, to her church leaders, and to her Heavenly Father. Every girl needs special consideration, understanding and love. We must be more concerned about the individual girl, guiding her through girlhood to the goal of womanhood and temple marriage.

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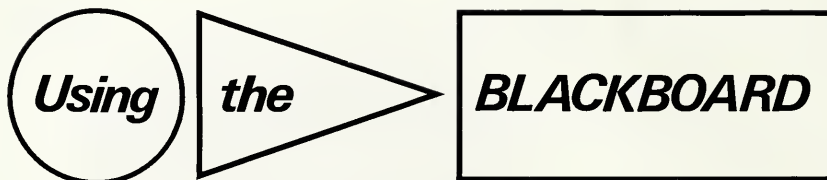
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# THE PRIMARY PAGE

by Eileen R. Dunyon



THE teacher stood in front of the Primary class and attempted to give the lesson. The children were restless, noisy, sometimes even a bit sarcastic in the answers they gave to her questions. Being a good teacher she realized that something must be done. Taking courage in her heart and a piece of chalk in her hand she stepped over to the blackboard and began to draw. As though the small pieces of white chalk were a magic potion the room became noiseless and eager blue and brown eyes watched, captivated by the motions of her hand as the drawings took form upon the board.

Her lesson was from the New Testament and her fingers fumbled as she held the unfamiliar chalk and drew the five small, brown loaves and two fishes with which Jesus fed the multitude. She waited for the children to laugh or to make fun of her drawings. But there wasn't a sound. All eyes were glued to the blackboard. The class was entranced as the story unfolded simultaneously to their ears and their eyes.

William E. Barrett, one of the most successful teachers in the Church, and vice-president of the Brigham Young University, once said, "I have never known an effective teacher who did not make regular use of the blackboard." Yet, most Primary teachers feel insecure in using this teaching aid because they do not know how to draw. This should never be a determining factor in whether or not the blackboard is used, for children are not critical. They accept the drawings for the enhancement of the lesson being taught and do not expect them to be artistic creations.

Blackboard illustrating can be made simple and easy if a few basic forms are learned, practiced at home with a pencil and paper and then reproduced when it is time to give the lesson to the Primary children.

These basic shapes are a

a rectangle,  
a triangle,  
a circle,  
a cylinder,  
a square.

From them anything can be sketched. Create a Biblical character by sketching a triangle and placing a small circle on the top of the triangle for a head.

Make a house by drawing a square and placing a triangle on the top for a roof.

Draw the bird that Noah sent out to see if dry land had appeared by drawing a large circle for the body, a smaller circle for the head, and a triangle for the tail.

Make a birthday cake by drawing a short cylinder and making straight lines on the top for candles.

Draw fish by making a small triangle for the tail and a larger triangle combined with half a circle for the head and body.

Almost any story can be illustrated on the blackboard quickly and simply, but it does take advance preparation. The drawings need to be thought out ahead of time and practiced at home if the lesson is to be successful.

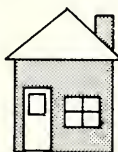
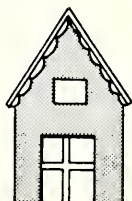
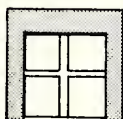
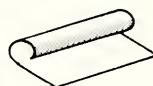
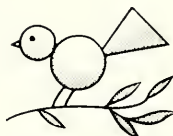
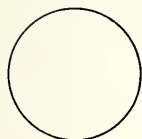
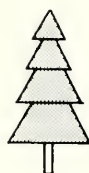
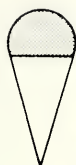
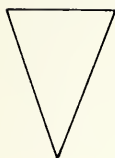
Pictured with this article are suggestions for some other items to draw, using these basic forms.

In drawing for a class there are a few simple rules to follow that will make

your lesson successful:

1. Always sketch while the class is watching. This makes the lesson live for them.
2. Sketch quickly—don't stop to put in detail. Only enough lines to suggest the object are all that should be drawn.
3. Keep talking and telling the lesson as you draw. Make this a dual process, not first telling and then drawing. For example: "The sun was shining brightly on the sea of Galilee. This circle is the sun. I'll draw some short lines out from it to be the rays. We'll make a few wavy lines for the water of the Sea of Galilee. These figures represent the people who had come to hear Jesus preach to them . . ."
4. If you are building a picture then plan the arrangement of your figures to portray this picture. If you are drawing unrelated figures, then start at the upper left hand corner of the board and then down and down in an orderly fashion. Otherwise, when you have finished your board will look jumbled and disorderly.
5. As you draw on the board, move back frequently so the children can see what you draw. Try to stand at the side of the drawing as much as possible instead of in front of it.
6. If your chalk squeaks, break the chalk and use the broken end.
7. Break a piece of chalk into a short length and use it on its side to make wide straight lines that can be seen easily.

If you do not have a blackboard avail-



able in the building where you teach Primary, or if you are teaching a home Primary, and need a blackboard one is simple to make. Obtain a piece of heavy cardboard, hardboard, or other firm surface which is at least two feet by three feet in size. At any store that sells paint you can obtain a flat, black paint which is suitable for blackboards. Give the piece of board at least two coats allowing them to dry well in between each coat

and your board is ready for use. Stand the board on the table and lean it against the wall, or any of the children will enjoy holding the board upright for you while you draw.

If you teach Lihomas or Trail Builders provide each child with a paper and pencil. Explain to them how to draw the basic forms. As you do the drawing on the chalkboard, each child can make his own drawing on the paper.

As there are two days in April when regular lessons are not planned (since the time is left available for the practice of the Primary Family Hour) you may wish to tell and draw Bible stories on these days. Choose any one of your lessons stories and decide ways to illustrate it as you tell it. Use the suggestions pictured here. Please note that the Primary teaches us not to draw a figure representing the Saviour

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